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ABSTRACT

This study relates especially to African names, but can apply to all names. It aims to help students develop a more perceptive way of looking at other people and to encourage students to learn from and about them. Part 1, "Background Information," introduces people and place names in Africa and discusses their interrelationships. Part 2, "Activities," is grouped around themes, and gives examples of classroom applications of the information in the preceding section. Included are games, puzzles, songs, role playing, research projects, and maps studies. Part 3, "Supplementary Materials," supplements the information given in Part 1 and provides resources that might be used in conjunction with the activities suggested in Part 2. The first part of the section relates to personal names, and the rest to place names. A pronunciation guide is provided. Several maps are included of contemporary Africa, which may not otherwise be available to students and teachers. Part 4, "Bibliography," provides additional resource materials for teachers interested in further reading on the topic. (APG)

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AFRICAN NAMES: PEOPLE AND PLACES

A Teaching Manual
(African Outreach Series, No. 1)

Written and Compiled by Louise Crane
Edited by Jane Ellen Mohraz

African Studies Program
University of Illinois at Urbana-Champaign
1982

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FOREWORD

During the first decade of the African Studies Program's outreach activities at the University of Illinois, over one hundred handouts were developed on diverse topics by our staff for the use of schools and community groups. Among these are a large number of classroom-tested curriculum materials that have undergone extensive revision and up-dating over the years. Due to the great demand for these materials, we now are publishing an African Studies Outreach Series based on themes and topics covered in the most popular handouts. Each number in the Outreach Series normally includes: i) background material on the topic, written for the teacher who may have little or only limited familiarity with Africa; ii) classroom activities that have been used with success by other teachers; iii) supplementary resource materials in the form of case studies, specific examples, fact sheets, and/or maps; iv) a select bibliography on the topic. All the numbers in the Outreach Series are self-contained units, though they may be used in conjunction with one another or with other teaching materials.

PREFACE

The enthusiastic response to a number of handouts developed at the University of Illinois on the subject of African names and related information prompts us to expand this topic into a unit that includes the relationship between "people" names and "place" names and some suggestions for classroom activities adaptable to all levels.

Aside from materials developed by the University of Illinois African Studies Program and information from publications listed in the bibliography, some of the most valuable contributions to this unit have come from recent interviews with African students and Africanist faculty at the university, especially Eyamba Bokamba, Maurice Chishimba, Donald Crummey, and Charles Stewart. Also deserving acknowledgment is Dr. Nicholas Anim, former director of Ghana Teaching Services, who provided much of the background information on naming ceremonies. This contribution is drawn in part from the "outdooring" of his son, Kojo, in a New York apartment some years ago when the noted anthropologist, Margaret Mead, played the role of the elder. There is also a special debt to American and African teachers in New York City and in the Champaign-Urbana area who have cooperated in testing some of the activities suggested here. We would like to express particular appreciation to Nancy Coombs, Lorraine Crummey, Adwoa Dunn, Susan Hall, and Muriel Saville-Troike, all of whom have read the manuscript and have given invaluable suggestions. We also offer special thanks to the African Studies office staff: Cleota Cord for typing the manuscript and Gladys Robinson for typing and other details of the production. Mention should also be made of Africa Report (African-American Institute) which has kindly allowed us the use of their map. Finally, we are grateful to The National Endowment for the Humanities and to the U.S. Department of Education Title VI Program for partial funding of the preparation of these materials.

Such a broad subject cannot be treated exhaustively in a publication of this length, but we hope that this introduction will inspire others, teachers and students alike, to make and share their own discoveries about names, especially regarding American/African links.

INTRODUCTION

This study relates especially to African names, but it is really about all names. Every society in the world places value on names as a means of personal, family, and group identity. The names we give our children or the places where we live reveal our feelings, our memories, our hopes. What happens when such names are lost?

"Kunta Kinte" is a name few of the millions of Americans who have watched "Roots" can ever forget, proclaimed as it was by the father lifting his newborn son to the sky. The interest in African names and languages stirred by Alex Haley's book and the ensuing television series has generated much welcomed research into lost names of America's 25 million black citizens; it has also encouraged people of other backgrounds to trace their family histories. Unfortunately, however, too much of the "roots" search has been superficial and often misguided. For example, black children in New York speak proudly of "finding" their names through a "computer" set up by a local self-styled expert. Others talk of trips to Africa, where their hopes have been easily satisfied by glib informers, purporting to give within ten minutes what it took Haley many years to search out.

There are other reasons for us to be concerned about names. Many of us in America have in a sense lost our names because we take them for granted, denying ourselves and our children the pride of identity, sense of history, and links to a larger world that they could reveal. For example, what does Jonathan Shoemaker know about the great-grandfather for whom he was named? Was there a real "shoemaker" in the family at one time? Is Amanda aware that her name means "worthy of love"? Who knows or thinks much about the stories behind names of local buildings and streets, the origins of such names as Illinois, New York, Independence Avenue, Terre Haute, Washington, or Ames, Iowa? In every classroom there is at least one person with a "different" or "funny" name--Sabeiro Contreras, Alexis Cupperberg, Kehinde Oduyoye. What do we know or try to find out about them? Or do we settle for changing their names to something we can pronounce--"Saby," "Lex," "Joe"?

African naming systems, much more ordered and complex than ours today, offer a particularly good way to learn about African people, our own multicultural society, and other peoples of the world. Through an African name, for example, it often is possible to connect a person or a place with a particular ethnic or language group, to know something about the time and/or circumstances of a person's birth, family relationships, occupations, historical events, connections to the land, religious beliefs, values, and aspirations.

So while the immediate objective of this unit is to learn, through names, something about African people and their culture and history (including some of their heroes and heroines), and to find out why Africa maps go so quickly out of date, this can also be the basis for a more far-reaching study. Tracing international/intercontinental links through names is but one of many possible follow-ups. As we shall see, too, this is a multidisciplinary study, involving such subject areas as language, geography, history, social studies, culture, religion, politics. However it

is used--at kindergarten level, high school, or college--the most important aim of this unit is to help students develop a more perceptive way of looking at other people and to encourage students to learn from as well as about other people.

Organization of This Unit

This book is arranged in four parts: Background Information, Activities, and Supplementary Materials, all of which are cross-referenced, plus a Bibliography.

PART I: BACKGROUND INFORMATION

Following a general introduction, people and place names in Africa are introduced separately and their interrelation discussed.

Categories and Choices of African People Names examines the various kinds of names and the factors that affect the choice of names in Africa. Examples of names from different African societies are provided so that students can see the similarities and differences in naming patterns in Africa.

The Naming Ceremony, also relating to people names, describes the participants and elements found in many naming celebrations in Africa.

Categories and Choices of African Place Names discusses the origins of African place names and gives examples of place names derived from people, history, religion, physical features, aspirations, and foreign influence.

Name Changing discusses the foreign influences on both people and place names, gives examples of efforts to restore African names, and describes the growing internationalization of names.

Each of these subsections has cross-references throughout to projects and exercises provided in the Activities section and to further information in the Supplementary Materials section.

PART II: ACTIVITIES

This section, grouped around particular themes, gives some examples of classroom applications of the information in the preceding section as well as in the Supplementary Materials section. Included are games, puzzles, songs, role playing, research projects, and map studies. There are suggestions for both individual and group activities. Each activity is prefaced with a description of the objectives and a listing of the resources needed. For the most part, the resources necessary for any given activity are supplied in this manual.

Activities relating to African people names begins by Exploring Your Own Name and then moves on to Exploring Common African Names. Exploring Naming Ceremonies and Celebrations includes the actual reenactment of an African naming ceremony and a study of naming customs around the world.

Exploring Famous African Names provides activities designed to acquaint students with famous Africans and their achievements in such fields as politics, education, art, and literature.

Activities relating to African place names includes Exploring the Map, a study of names on U.S. and African maps, with suggestions for map games and comparisons; Exploring African Place Names in America, activities for studying American names of African origin and comparing Africa and American Indian place names; and Exploring African Place Names in Africa, activities related to place names and their origins. This section ends with several activities designed to show the relationship between people and place names and to make practical application of the information acquired in this study.

PART III: SUPPLEMENTARY MATERIALS

This section supplements the information given in Part I and provides resources that might be used in conjunction with the activities suggested in Part II. With some overlap, the first part of this section relates to people names, and the rest to place names.

We start with a Pronunciation Guide, which gives a general introduction to spelling and pronouncing African words and names. Aside from helping students learn to pronounce the African names they are studying in this unit, the Pronunciation Guide may also be useful for comparative purposes in language arts and foreign language courses.

The Supplementary Materials also include case studies that provide detailed information on African people names ("The Akan of Ghana," "The Ewe of Ghana," and "The Igbo of Nigeria"), naming celebrations ("Naming Ceremony of the Koranko People of Northern Sierra Leone" and "The Kola Nut in Traditional Igbo Society"), and place names ("Place Names in Zaire" and "Place Names in Nigeria"). While these case studies focus on African people and place names, they also tell something about the society--its language, history, economics, politics, culture--from which the names emerge.

In addition to the case studies, we have also provided listings of information virtually impossible for most teachers to easily acquire. These listings bring together an enormous amount of both historical information ("Origins of Some African Country Names," "First Heads of Government and State," and "Some Internationally Famous African People") and up-to-date information on contemporary Africa ("Changes in African Place Names that Might Not Be on Your Map" and "African Countries, Capitals, Current Heads of Government, and Official Languages").

Finally, we have included several maps of contemporary Africa that might not be readily available to teachers and students. All of these listings and maps are resources that can be used independently of this unit on African names.

PART IV: BIBLIOGRAPHY

The bibliography provides additional resource materials for teachers interested in further reading on the topic.

How to Use This Manual

While not pretending to tell all there is to know about African names, this is a self-contained unit, providing the basic materials necessary to introduce the subject and to carry out projects suggested in the Activities section. The information and the activities can be adapted for various grade levels ranging from kindergarten to college; they also can fit into any number of subject areas.

We suggest, however, that before beginning any activities, the teacher --either one new to African studies or someone very experienced--first read through the manual. Some familiarity with the overall contents will then make it easier to select those sections and activities best suited to particular interests, comprehension levels, and objectives.

The use of a unit on names can be an exciting way for children in the lower grades to be introduced to the concept of culture while at the same time gaining self-knowledge. Many of the materials in the Activities section encourage both identification with another culture and group participation. For older students, this material can provide historical and geographical insights and a new perspective for understanding current events--including African names in the news. In addition, advanced students and community groups may find material here for comparing and contrasting ideas about family structures, religion, and society. This manual contains an abundance of comparative material that can be used for gaining insights--historical, political, and cultural--into our own use of names and their significance.

However it is used--as or in a unit on Africa, a study of American names, or a component of world studies--students and teachers are encouraged to expand on the resources and activities, and especially to make name investigations and comparisons in their own neighborhood. Obviously, any direct contact with Africans is to be encouraged.

PART I
BACKGROUND INFORMATION

BACKGROUND INFORMATION

While it is impossible to generalize about a continent of 55 countries with so many diverse societies and histories--not to mention some 1,000 or more languages--the limited information brought together here, including some case studies, suggests that there are some commonalities in the selection, conferring, and changing of names which apply to both people and places. One aspect that puzzles outsiders is the trend, especially in the last few years, of changing names: Africans who once had such simple names as John and Mary now introduce themselves as Ambakisye or Mawusi. The constant place name changes often cause African maps and textbooks to go out of date before the ink is dry. The reasons behind these changes generally have to do with Africanization, restoring identities, histories, and important spiritual concepts that foreign-imposed names obliterated. However, as we shall see, Africans today are not oblivious to the rest of the world. They simply want to relate to it on their own terms, with their own names.

What are these names and why do they have such special importance to Africans? According to some, a child does not actually exist in this world until he/she has received a name. Among the Hehe of Tanzania a baby's uncontrolled crying is interpreted as "ureembela litawa," which, literally translated, means "the baby is crying for a name." In some societies the baby is named the instant it is born. For instance, in Ivory Coast a baby dying without a name is not given a proper burial because it has not been initiated properly into the world of the living.

Although some groups (e.g., the Anambra of Nigeria) wait as long as three weeks before naming the child, the most common waiting period between birth and naming is from 7 to 9 days. For many Africans the newborn is a link between the world of the living and the world of the dead. During the first days of its life on earth according to one father:

> "We the living do not know whether the baby will decide to live with us or decide to retrace his steps to our ancestors. On the 7th day he is supposed to have decided to stay with us for some time at least, and is supposed to have a message from Onyame (God) and our ancestors to us. On this seventh day he is 'outdoored', i.e., literally exposed at the doorstep of the house (in his naked form) and is thus introduced to the general public who thus see him for the first time. The society's acceptance of the new arrival is that he is given his 'own' names at this point, and is also instructed as to how to live the good life."

The naming ceremony, or "outdooring" as it is called among the Akan of Ghana (described in more detail on pp. 14-16 and 38-39), is generally considered one of the most important events in an African person's life. Subsequent birthday anniversaries, if celebrated at all, are more likely to be in western style, even with cake and candles!

The traditional African attachment to land, to a place that passes from one generation to another, gives place naming similar significance. Through the names they confer on their children and on the places where

they live, Africans express their values, beliefs, and aspirations, commemorate important events and people, and react to the world in which they live. Examining only a few of the traditional naming customs and the reasons behind them, it is easy to understand why the changes brought about by colonialism, industrialization, and international influences have been so disrupting.

Categories and Choices of African People Names

People everywhere are known by their names. In Africa, names go beyond merely labeling the individual. A person's name can be a key to an understanding of his or her character, behavior, and achievements.

At birth, Africans are given one or more personal names. At the same time, they may also be given (though not always as we shall see) a surname. Later, they may acquire other names during initiation rites, wedding celebrations, or title-taking ceremonies. Thus, depending upon the individuals' family, their particular society and customs, and their achievements, their name might fall into the following categories: family or surnames, personal names given at birth, and names acquired later in life.

Family/Surnames

Family or surnames are determined by lineage (patrilineal or matrilineal, depending on the particular society), family occupations, and positions or status in the society. The following are examples of Wolof family names that might be found in Senegal or Gambia:

N'Diaye - descendants of Bouba Djollof or Diada, twelfth century king

Fall - descendants of a powerful family, once vassals of Bouba Djollof

Diop - traditional chiefs of Dakar

Thiam - family of smiths, jewelers, artisans

M'Bao - shoemakers

More information on family names may be found in "The Manding Name Game" in the Activities section (pp. 34-35) and in "The Igbo of Nigeria" in the Supplementary Materials section (pp. 70-71).

African personal onomastics, as the study of proper names is technically known, is an intricate subject that requires in-depth analysis. For purposes of this preliminary study, however, we could say that in general most Africans use their family names only for formal occasions, records, registrations, and the like. A Zairian, for example, may be known formally as "Kalonji wa Kanyinda" (Kalonji, son of Kanyinda), but in most instances he would be addressed by his personal name, "Kalonji." Thus, generally speaking, family names are less important in Africa than in the west. In fact, in many cases the acceptance of a surname is the result of foreign influence.

It should be pointed out, however, that there are considerable regional variations. Family names are particularly important among such people as the Gikuyu of Kenya, the Wolof of Senegal and Gambia, and the Mandinka, who are found in a number of countries in West Africa. They are less important in other areas of Africa. In Ethiopia, for example, less than 5% of the population has surnames. It is probable that most Ethiopians do not know of a bill passed by Parliament in the early 1960s allowing people to adopt a surname if they want to.

The importance of family names also varies within the confines of the same country. For example, while the Amharic-speaking people in Ethiopia do not bear a surname, nonAmharic-speaking people such as the Harari (an urbanized Muslim community) traditionally have adopted family names. The traditional naming practices of the Harari, as well as other peoples in Africa, have been influenced by politics. Because of the dominant position of the Amhara, many of the Harari now are imitating the Amharic naming practices. That is, they are no longer using family names for their children. Similarly, conformity to Amhara practices is causing the disappearance of a special custom of the Tigrinya-speaking people whereby children were given two names--one to be used by men, the other by women.

Personal Names

Today many Africans go by first names, middle names, and last names. Just as the practice of taking a surname often has been the result of foreign influence, so too does this structuring of African names into three parts represent a western influence. Traditionally, Africans have made no distinction between first and middle names. The personal names may be used interchangeably, depending upon the circumstances and the person with whom one is speaking.

Throughout Africa a number of considerations influence and determine the choice of personal names. On what weekday or market-day was the child born? What time of the day (morning, afternoon, or evening) was the child born? What special circumstances attended the child's birth? Was the child born on a special day in the community's calendar? What is the child's ranking relative to other children in the family? Is the child a twin or born after twins? What importance, hopes, and aspirations does the child hold for the parents? What religious or philosophical views do the child's parents hold? At birth, a child may be given personal names that reflect one or more of these concerns. Other names may be added later.

Day names. In many African societies, though not all, children are given names according to the day of the week on which they were born. For example, among the Akan in Ghana, children born on Friday are named Kofi if they are boys and Efua (or Afua) if they are girls. Both names mean "growth." The Igbo of Nigeria frequently name their children according to the market-day on which they are born. The Igbo week is eight market-days made up of two 4-day cycles. Thus, for example, a boy born on the first or fifth market-day may be named Nwankwo. In Igbo, nwa is a male prefix and nkwo means first or fifth market-day.

For further details on day names, see "The Akan of Ghana" (p. 60) and "The Igbo of Nigeria" (p. 71) in the Supplementary Materials section.

Names determined by time and circumstances at birth. The importance of African people's relationship to their temporal and spatial environment is often reflected in their choosing a name describing the time or circumstances surrounding their child's birth. The following are examples of these kinds of names:

Country	Ethnic Group	Name	Meaning
Kenya	Abaluyia	Wafula (m)	Rain; born when it was raining
Kenya	Abaluyia	Wamalwa	Born during a beer party
Benin	Goun	Hwesu (m) Hwesi (f)	Born at noon
Somalia	Somali	Roble (m)	Born during the rainy season
Somalia	Somali	Nadifa (f)	Born between two seasons
Rwanda	Watutsi	Mukamtagara	Born in time of war
Ethiopia	Amhara/Tegray	Abyot (m)	Revolution (referring to the Ethiopian revolution in 1974)
Ethiopia	Amhara	Bewazu (m)	By his own sweat (referring to post-revolution workers)
Ethiopia	Amhara	Waz (m)	Labor/sweat (also referring to post-revolution workers)

For more examples, see "The Akan of Ghana" (p. 62) in the Supplementary Materials section.

Positional names. These are names that indicate a person's position of birth relative to his or her brothers and sisters. They also may be given to children who are born shortly after unexpected or untimely deaths have occurred in the family. The following are examples of positional names given according to the order of births and/or death in the family:

Country	Ethnic Group	Name	Meaning
Tanzania	Swahili	Mosi (m or f)	First born
Tanzania	Swahili	Pili (m or f)	Second born
Tanzania	Swahili	Tatu (f only)	Third born
Zaire	Luba	Ngala Mukashi (f only)	First girl after three boys
Zaire	Luba	Ngala Mulume (m only)	First boy after three girls

Country	Ethnic Group	Name	Meaning
Ethiopia	Amhara/Tegray	Kassa (m)	Compensation (commonly used for the first boy born after the death of an old male member of the family)
Ethiopia	Amhara	Kassech (f)	Compensation (for the first girl born after the death of a female family member)

See "The Akan of Ghana" (p. 61) and the "The Igbo of Nigeria" (p. 74) in the Supplementary Materials section for other examples.

Twin names. Twins are considered very special in Africa and their names usually reflect the fact that they are twins. Moreover, subsequent children often are given names indicating the presence of twins in the family. The following are examples of twin names and names relating to the birth of twins:

Country	Ethnic Group	Name	Meaning
Nigeria	Yoruba	Taiwo (m or f)	First born of twins
Nigeria	Yoruba	Kehinde (m or f)	Second born of twins
Mali	Malinka	Seni	First born of twins
Mali	Malinka	Sine	Second born of twins
Zaire	Lulua	Tshibuabua	First born of twins
Zaire	Lulua	Kanku	Second born of twins
Benin	Goun	Dossou (m)	First boy born after twins
Benin	Goun	Dossi (f)	First girl born after twins
Benin	Goun	Dosa (m)	Boy born after Dossou or Dossi
Benin	Goun	Dohwe (f)	Girl born after Dossou or Dossi

See "The Akan of Ghana" (p. 61) in the Supplementary Materials section for other examples.

Descriptive names. These names relate to physical characteristics, personality traits, or parents' feelings about the child. They are among the most common types of names found in Africa. These names may be given at birth or bestowed later as nicknames. The following are examples of descriptive names:

Country	Ethnic Group	Name	Meaning
Nigeria	Yoruba	Dada (m)	Child with curly hair
Zaire	Luba	Munene	Big one

Country	Ethnic Group	Name	Meaning
Tanzania	Swahili	Mashavu	Cheeks (baby with fat cheeks)
Zimbabwe	Ndebele	Sithabile	We are happy
Nigeria	Igbo	Ngozi (f)	Blessing
Mali	Fulani	Guedado (m or f)	Wanted by no one
S. Africa	Xhosa	Thandiwe (f)	Beloved
Cameroon	Bassa	Sohna	Anxiety
Cameroon	Bassa	Pegwo	Disappointment
Tanzania	Hehe	Wahumil'ukwa (f)	The one who came from where they (the ancestors) reside
Tanzania	Swahili	Zawadi (f)	Gift
Ethiopia	Amhara	Zenebe (f)	Work; gold rained
Ethiopia	Amhara	Almaz (f)	Diamond
Ethiopia	Amhara	Hagos (m)	Joy
Ethiopia	Amhara	Desta (f)	Pleasure

See "The Akan of Ghana" (p. 62) in the Supplementary Materials section for other examples.

Names from relatives or admired persons. Although some children may be given the first names of their parents (thus becoming a "Junior"), they are usually given names belonging to their grandparents, older people, or those no longer living. In some cases, the child is believed to be a reincarnation of a dead family member and is named accordingly, as can be seen in these Yoruba names from Nigera:

Babatunde - Father has returned (given to a boy born after his grandfather's death)

Yetunde - Mother has returned (given to a girl born after her grandmother's death)

In naming children for relatives or other people they admire, there is an expectation that the children will take on some of their admired traits. A child named for an uncle might be advised thus at a naming ceremony: "May you follow all his good ways, but forget the bad ones."

Names chosen from outside the family may be those of friends, important or famous people within the country, or even foreigners. For examples, see "Some Internationally Famous Africans" (pp. 81-84).

Names to live up to. These names reflect the parents' values and aspirations for their child. They represent a message to the child who, throughout his or her life, will be reminded constantly of the meaning. Some examples of these names are as follows:

Country	Ethnic Group/ Language	Name	Meaning
Tanzania	Hehe	Mkwaava or Mkwawa (m)	Conqueror (also the name of a famous leader)
Tanzania	Hehe	Mtova-Kimwi (m)	One who aims well at the target in war or hunting
Tanzania	Hehe	Mulelwa (f)	One who is well brought up
Tanzania	Swahili	Salama	Peace
N. Africa	Arabic	Fudail (m)	Excellent in character
N. Africa	Arabic	Nathifa (f)	Clean, pure
Nigeria	Yoruba	Dunsimi (m)	Don't die before me
Ethiopia	Amhara	Tsige (f)	Rose (associated with the Virgin Mary)
Ethiopia	Amhara	Teserech (f)	She was established
Ethiopia	Amhara	Zikargachew (m)	Put them down
Ethiopia	Amhara/Tegray	Makonnen (m)	Prince; noble
Ethiopia	Amhara/Tegray	Mesfin (m)	Prince; noble

See "The Akan of Ghana" (p. 62), "The Ewe of Ghana" (p. 67), and "The Igbo of Nigeria" (pp. 72-75) in the Supplementary Materials section for other examples.

Religious names. At least one of the child's names is likely to be religious or have some kind of spiritual association. The various names for God or Supreme Being are often part of the name. Thus, for example, one often sees names containing Nyame among the Akan of Ghana, Chukwu or Chi among the Igbo of Nigeria, Olorun among the Yoruba of Nigeria, and Nzambi among the Luba, Lulua, and other groups in Zaire and Zambia. Some examples of religious names are:

Country	Ethnic Group	Name	Meaning
Ghana	Akan	Nyamekye (m)	God's gift
Nigeria	Igbo	Chike (m)	Power of God
Nigeria	Yoruba	Olufemi (f)	God loves me
Ghana	Ewe	Mawusi (f)	In the hands of God
Botswana	Tswana	Goatsemodime	God knows
Tanzania	Ndali	Ambakisye	God has been merciful to me
Rwanda	Tutsi	Wimana (m)	Belongs to God

Other examples may be found in "The Akan of Ghana" (p. 62), "The Ewe of Ghana" (pp. 65-66), and "The Igbo of Nigeria (pp. 74-75) in the Supplementary Materials section.

Africans often have Christian names as first names as a result of colonization. The colonial powers looked down on every aspect of African culture, including language and names, as barbarous and unholy. Thus, as a part of their "civilizing" mission, they made systematic efforts to detach Africans from their traditional practices. Africans were encouraged to drop their traditional names in favor of Christian names. When African children entered mission schools, they were given Christian names on the grounds that African names were unworthy or too difficult to pronounce. All Christian converts were required to adopt Christian names.

In Things Fall Apart, the Nigerian novelist Chinua Achebe tells how Nwoye dropped his Igbo name meaning "darkness and ignorance" and became known as Isaac when he joined the Christians. In Ferdinand Oyono's Cameroonian novel, Boy, the main character similarly describes the renaming process: "My name is Toundi Ondoua. I am the son of Toundi and of Zama. When my father baptized me he gave me the name Joseph."

The imposition of non-African religious names has been one of the most controversial aspects of name-changing by foreigners. For more details, see "Foreign Influence" (pp. 21-25).

Names Acquired Later in Life

Africans may acquire various other types of names throughout their lives. These might include initiation names, marriage names, royal names, adult titles, honorary titles, and professional names. Again, these names represent important milestones or achievements in one's life.

Initiation names. Initiation names, comparable to those given at Catholic confirmations, are common in many African societies. Among the Bobo in Mali, for example, children receive three names at different times: when they are born, when they start walking, and when they are initiated.

Marriage names. Whereas most women in the western world adopt their husband's name when they marry, African women do not necessarily change their names. Customs, however, do vary throughout Africa. In most cases, for example in Sudan, there are no changes in women's names. In other cases, women assume one of the husband's names or some recognition of the link between husband and wife is made. This is particularly true in the urbanized or westernized areas of Africa. In still other societies, a husband may give his wife a special name. For example, a Bete in Ivory Coast might nickname his wife "Weiakou" which means "all women except my wife can go to hell."

In several societies (e.g., the Bemba of Zambia), after a woman marries she is known as the "bride of" her husband until she has their first child. After the birth of the child, both she and her husband are identified--at least within the family circle--by the name of the child. Thus, a woman might be called "the mother of Kasonde" while the man would be called "the father of Kasonde."

Titles like "Miss" or "Mrs.," indicating marital status, are purely western importations.

Adult titles. Sometimes titles are given to mark adulthood. For instance, among the Amhara in Ethiopia "Ato," the equivalent of "Mr.," may preface a man's name, making Ato Makonnen for example. Similarly, "Bibi," a title for Swahili-speaking women in Tanzania, may be added to a female name making it, for example, Bibi Titi Mohamed.

Some titles are of western origin. The British titles of "Sir" and "Lady," for instance, can be seen in the names of such famous Nigerians as Sir Tafawa Balewa and Lady Alakije.

Royal names and symbols. Rulers in various countries, traditionally and to some extent in the present, have had title names handed down successively. Examples of names indicating royalty are Asantehene (for the Asante rulers in Ghana), Kabaka (for the Baganda rulers in Uganda), and Lukenga (for the Kuba kings in Zaire).

Many rulers also acquired honorary names and titles during their reigns. These names were derived from their special characteristics, their achievements, or events that occurred during their rule. Some of these names were associated with totem animals or symbols. This was quite common among the kings of Dahomey (present-day Benin) whose names often were shortened versions of long statements or proverbs and were represented by pictorial symbols. For example, King Houessou (1680-1708) was an old man when he finally succeeded his father to the throne, so he chose the slow-moving chameleon as his symbol and the name "Akaba" from words that meant: "slowly, patiently, the chameleon gets to the top of the tree." Some other name signs of Dahomey kings, woven into palace tapestries, included a sailboat (representing King Agadja in whose reign the Europeans made their first visit) and a fish escaping a net (commemorating King Houegbadja's escape from an enemy trap).

Honorary titles. In something of the tradition of the old rulers, modern African leaders often have honorary titles conferred on them. These also are descriptive, reflect popular feelings, or refer to some particular role they play in national life. For example:

Osagyefo, "The Saviour," was the popular title for Kwame Nkrumah, Ghana's first head of state and leader of the Pan African movement.

Mzee, Swahili for "old man," was what many people called Kenya's first president, Jomo Kenyatta, reflecting African veneration for elders. Kenyatta died in office at the age of about eighty-five.

Mwalimu, Swahili for "teacher," is the name by which many Tanzanians refer to their president, Julius Nyerere. Nyerere has brought his training as a teacher and scholar into his style of government. One of Africa's elder statesmen (Tanzania's president since 1961), he also is sometimes called Mzee.

Mama Unip was the title given to Julia Mulenga (also nicknamed "Chikamoneka," see p. 83). She was a leader of the Women's Brigade of UNIP (United National Independence Party), the political party that led the successful fight for Zambia's independence.

Professional titles and names. Like westerners, many Africans assume professional titles and names. For instance, a market woman's professional status is indicated in Yoruba by "iyolade" and in Igbo by "omu," both titles for powerful female heads of the market associations. African musicians and performers, like their counterparts in the west, often take special professional names. O.K. Jazz, one of the first and best known popular groups from francophone Zaire, had among its founding musicians such names as Franco, Vicky, Kwamy, and Rochereau. Many other examples, too numerous to cite here, could be given of such nicknames and acquired titles.

More substantive information on African people names can be found in the sources provided in the Bibliography.

Activities relating to the categories and choices of African people names may be found in the Activities section (Exploring Your Own Name, Exploring Common African People Names, Exploring Famous African People Names, and Naming Customs Around the World).

The Naming Ceremony

As stated in the beginning, it is impossible to generalize about African naming customs since they vary greatly within countries. Foreign influences, especially Christianity and Islam, have brought about a number of changes, as have the intermarriages among ethnic groups. Only in some rural areas, remote from cities and towns, is it still possible to see the more traditional customs relatively intact. However for most Africans, the naming, especially the establishment of the link with the ancestors and the major role of elders on one's life, is still important. The continuity of an individual's life is attested to in the naming ceremony. For this reason many of the symbolic elements have been retained, whether the naming is in a village courtyard or a city apartment. Some children may receive their names two ways: in a traditional African ceremony one day and at a christening in a Christian church another day.

Participants

The child, of course, is the center of attention since this is his or her introduction to the "living world." In many societies, the mother too has remained secluded up to this time. According to the Goun of Benin, for example, it is on this day that the mother "sees" the sun for the first time. The father will have gone out beforehand to announce the child's birth, invite the guests, and make preparations for the ceremony.

In most ceremonies, the father, along with the all-important elder or others (e.g., the head of the clan, grandparent, or elder in the community), has a major role in performing the ritual acts. Priests and other religious

leaders are often present to perform special rites or offer prayers. Other close relatives or friends may also be leading participants. In the final stages of the ceremony, everyone present--the extended family, the whole community--is invited to participate.

Symbolic Elements Found in Many Ceremonies

The essential elements and relationships in a person's life are found in symbolic forms in the naming ceremony.

The essentials of life may be represented by:

- salt, essential for "life"
- pepper, the "spice of life"
- honey, for "sweetness." Some (e.g., the Vai in Liberia) claim it increases the baby's intelligence.

The connection to earth and heaven (sky) may be represented by:

- gestures, such as lifting the baby to the sky, then touching her or him to the ground
- using water (an element of both the earth and the sky) in the ceremony
- pouring libations on the earth (to the ancestors buried below)

The link between the ancestors and the living may be represented by:

- palm wine or other alcoholic beverages, used in the libation offered to the ancestors and then shared in the group as a toast
- animal sacrifice (goat, sheep), a portion of which is offered ritually to the ancestors and then shared with the group at the closing feast
- kola nut, a token of good wishes for the newborn child, ritually exchanged in West Africa between the parents and participants (for more information, see "The Kola Nut in Igbo Society," pp. 79-80).

The Naming Celebration

Presentation of the child and announcement of names may be accompanied by any of the above symbolic elements. During the ceremony (among the Sarahole people of Mali, for example, it is following the shaving of the baby's head), the father and mother in turn may shout out the baby's name.

Charges to the child. In addition to prayers and wishes for good health, long life, and the like, the child is given many admonitions on the values and conduct most important to the African community.

The following is an example of the charge given by a Ghanaian father to his child, Kojo (born on Monday which means "peace"):

> "We are calling you 'Kojo'
> Let your water be water
> And your wine be wine.
>
> "You will live up to the name of 'Kojo'
> Let your water be water
> Let your wine be wine.
>
> "The only way we have succeeded thus far has been to follow the simple instructions left us by our forefathers: Let your water be water, let your wine be wine.
>
> "You are part of us all, and all of us are part of you; whenever and wherever you meet one older than you, he is your father, she is your mother. They have blazed the trail before you and they are wise. You are our son; we shall never deny you food; we shall never deny you drink. We shall never deny you correction where correction is called for. If we hit you hard on the head, it is because we want you to have a strong neck.
>
> "When you meet an old frail person, know that his strength is wasted because he passed it on to the younger ones. He still retains his wisdom. Be the strength of the old so that they may pass on some wisdom to you.
>
> "In all your dealings with us remember that all we demand is that you 'let your water be water and let your wine be wine.'"

Group participation. During the charge, all those present respond by repeating some of the phrases (note the number of repetitions) or by making other vocal or physical responses. In the final moments of the ceremony, everyone present is given responsibility for the child and is invited to contribute advice. They may also give gifts to the child and in some cases to charity. The naming ceremony is followed by feasting, dancing, and singing. Children are a part of all this, sometimes presenting a special song or recitation.

For more information on the naming ceremony, see "The Naming Ceremony of the Koranko People of Northern Sierra Leone" (pp. 76-79) and "The Igbo of Nigeria" (p. 70) in the Supplementary Materials section.

For activities relating to the naming ceremony, see "The Naming Ceremony Reenactment" (pp. 38-39) in the Activities section.

Categories and Choices of African Place Names

In many ways the choices for place names parallel those for people names, whether they are made by the original inhabitants of the area or by outsiders. African place names can be categorized as names derived from people, history, religion, physical features, local and/or national objectives or aspirations, and foreigners' homelands.

Names from People

Many places in Africa are named after famous people. Sometimes these names have been imposed, and at other times the names have been given by the local citizens to honor either foreigners or other Africans.

Imposed. Conquerors, explorers, and dictators often egotistically have imposed their own names on African locations. For example:

Rhodesia (former name for Zimbabwe) was named for Cecil Rhodes, the British businessman and colonizer.

Stanleyville, Stanley Pool, Mt. Stanley, and many other places in Zaire, as well as in other African countries, until recently bore the name of Henry Morton Stanley, the British (and later naturalized American) adventurer/reporter who claimed this area for King Leopold of Belgium.

Lake Idi Amin in Uganda has returned to its former colonial name, Lake Edward, since the ouster of the military dictator in 1979.

Foreign. Many places in Africa are named after foreign people who have been influential in Africa and/or who are respected by Africans. These names are chosen in their behalf by explorers, colonialists, or even the local citizens. For example:

Rue General de Gaulle in Dakar, Senegal is a street named after the former French president, General Charles de Gaulle.

Gandhi Road in Lusaka, Zambia was named after Mohandas Gandhi, India's independence leader who spent a good deal of time in Africa during his freedom fighting years.

Shakespeare Road in Lusaka, Zambia was named after the English dramatist whose works are often studied in African schools.

Churchill Street in Addis Ababa, Ethiopia was named after Winston Churchill, British leader instrumental in liberating Ethiopia from the Italians in World War II.

Monrovia, Liberia was named for President Monroe, the U.S. president at the time of the Liberian settlement in 1822 of ex-slaves from America.

Wilberforce Street in Freetown, Sierra Leone was named for William Wilberforce, the nineteenth century British leader of the anti-slavery movement.

Lake Victoria in East Africa, Lake Edward in Uganda, and places bearing the name of King George V Road, Queens Road, and the like were all named after European royalty.

African. Most place names are now named after African people, especially those who are historically or politically important. Places may be named fo either the living or the dead. Some of these names may be arbitrary or political, but most reflect the interests of the local inhabitants. For example:

Luthuli Road in Dar es Salaam, Tanzania was named after a famous Zulu chief who received the Nobel Peace Prize for his efforts to end racism.

Nkrumah Avenue/Street in Nairobi, Kenya, in Dar es Salaam, Tanzania, and in many other African countries was named after Kwame Nkrumah, the leader of the Pan-African movement and a founding member of the Organization for African Unity, as well as the first president of Ghana.

Lumumba Avenue/Street in Kampala, Uganda; Dar es Salaam, Tanzania; Lusaka, Zambia; Kinshasa, Zaire; and places in many other African cities were named after Patrice Lumumba, the first prime minister of Zaire whose martyrdom has made him a symbol of black liberation.

Jomo Kenyatta Avenue in Addis Ababa, Ethiopia and Kenyatta Road in Nairobi, Kenya, as well as elsewhere, were named after Jomo Kenyatta, the first president of Kenya and a founding member of the Organization for African Unity.

Nyerere Road in Lusaka, Zambia and in Mombasa, Kenya was named after Julius Nyerere, the first (and current) president of Tanzania who has long worked for African unity.

Menelik II Square in Addis Ababa, Ethiopia was named for Menelik who in 1899 reestablished the Solomonid dynasty in Ethiopia.

Lake Nasser in Egypt was named for Gamal Abdul Nasser, the first president when Egypt became a republic (in 1953), credited with building the Aswan Dam project which formed the lake and revolutionized Egyptian industry.

Alexandria, Egypt was named for Alexander the Great of Greece.

Zaria, Nigeria was named for the runaway wife of the chief who founded the city in the sixteenth century.

Katoka Airport in Accra, Ghana was named for General Katoka, who ousted Nkrumah and then was killed in a 1967 coup attempt.

Avenue President Bourguiba in Dakar, Senegal was named for the (current) president of Tunisia.

Kaunda Road in Dar es Salaam, Tanzania was named after Kenneth Kaunda, president of neighboring Zambia since independence.

Titi Street in Dar es Salaam, Tanzania was named for Bibi Titi Mohamed, a woman leader in Tanzania's independence struggle. She later fell out of favor but the street bearing her name still exists.

For other examples of places named after famous people, see "Place Names in Nigeria" (pp. 98-99), "Place Names in Zaire" (pp. 96-97), and "Changes in African Place Names that Might Not Be on Your Map" (p. 100) in the Supplementary Materials section. For more information on some of the famous Africans, see "Some Internationally Famous Africans" and "First Heads of Government and State" (pp. 81-84 and pp. 85-88, respectively).

Historical Names

These place names may be derived from old kingdoms, important historical events, and/or local "happenings." For example:

Ghana, Mali, Benin, and other countries (as well as modern cities and states, such as Kano in Nigeria) are all named for old African states or kingdoms.

Freetown in Sierra Leone was given its name because it was settled in 1808 by freed slaves from the English colonies.

Congo Cross in Freetown, Sierra Leone was given the name of the original homeland of some of the freed slaves who finally settled in Freetown.

Cotton Tree House in Freetown, Sierra Leone was named after the giant tree, still standing, under which the first settlers gathered to offer their praise and thanks.

Zimbabwe (formerly Rhodesia) comes from the Shona word, dzimbabwe, meaning "king's place" and/or "stone dwelling," which refers to the stone ruins of an African kingdom in Zimbabwe's ancient past (estimated to have existed between the fourteenth and sixteenth centuries).

Timbuktu (Timbuktou) in Mali is an ancient city that was a main trading and cultural center during the fifteenth and sixteenth centuries in the area of the old Sudanese states of Ghana, Mali, and Songhai. According to one source, the name is from a Tuareg slave, Buktou, noted for her hospitality to travelers who passed by her camp (around 1000 A.D.). Her camp acquired the name Tim-Buktou, which means "place of Buktou."

For other examples of historical names, see "Origins of Some African Country Names" (pp. 93-95), "Place Names in Zaire" (pp. 96-97) and "Place Names in Nigeria" (pp. 98-99) in the Supplementary Materials section.

Descriptive Names

Many place names are derived from physical features or people's impressions of the place and/or its inhabitants. For example:

Sierra Leone comes from the Portuguese words for "lion mountain," conferred in 1461 by the Portuguese explorer Pedro de Ccintra, who was impressed by the special beauty of the mountains in the southeast. Some say he compared their shape to a lion.

Ethiopia comes from the Greek word, aithiops, meaning "land of the burnt faces," which was used in classical times to describe dark-skinned people living south of Egypt.

Mare aux Hippos, the old name for Upper Volta, means "pond of hippos."

Kaduna in Nigeria literally means "the place of the crocodiles."

Dar es Salaam in Tanzania means "haven of peace."

Mosi-o-Tunya in Zambia, meaning "the smoke that thunders," is the African name for Victoria Falls.

For many other examples of descriptive names, see "Origins of Some African Country Names" (pp. 93-95), "Place Names in Zaire" (pp. 96-97), and "Place Names in Nigeria" (pp. 98-99) in the Supplementary Materials section.

Names Reflecting Local and/or National Objectives

Often place names reflect people's hopes and aspirations for their locality, nation-state, or Africa. For example:

Uhuru Park in Nairobi, Kenya and Uhuru Street in Dar es Salaam, Tanzania were so named because uhuru is the Swahili word for "freedom."

Independence Avenue, Boulevard de la Liberation, Liberia, and Freetown are all place names that refer to freedom and independence.

Harambee Street in Nairobi, Kenya comes from the Swahili word meaning "let's pull together."

African Unity House in Addis Ababa, Ethiopia is the headquarters for the Organization of African Unity (OAU) and the Economic Commission on Africa (ECA).

Ujamaa (Swahili for "familyhood") is a name applied to villages and other projects under Tanzania's national development policy of African socialism.

Religious Names

Place names are sometimes associated with religious figures (including Christian saints and Islamic leaders), African deities, religious events, religious shrines, and so forth. For example:

St. Louis in Senegal, Saint Denis in Reunion, and other places beginning with "Saint" were named after Christian saints.

L'Ile de St. Laurent was the name give to Madagascar in 1500 by the Portuguese explorer, Diego Diaz, because he landed there on the Feast of St. Laurent.

Fort Jesus in Mombasa, Kenya was named after Jesus Christ.

Mohammed Ali in Sudan and Muhammed in Tunis, Tunisia were both places named after the Islamic prophet, whose name is variously spelled.

Osun, the name of a river and shrine in Nigeria, comes from the Yoruba deity, Osun, the goddess of childless women.

Bethlehem, Ethiopia, the birthplace of Haile Selassie, was renamed after the birthplace of the Christian savior. The original name was Egersa Goro.

Nazareth, Ethiopia was named after the place where Jesus grew up. It replaced the original name, Adama, which is an Oromo name.

Nkamba Jerusalem in Zaire is a religious center for an indigenous African Christian church.

"New" Towns and/or Foreigners' Homes

Many towns and cities in Africa are named after European (and occasionally U.S.) places. For example:

Porto Novo, one of the largest cities in Benin, was named "New Portugal" by Portuguese explorers.

Novo Lisboa, a city in Angola, was given its name, meaning "New Lisbon," by Portuguese colonialists. When Angola achieved its independence, it reverted back to its African name, Huambo.

East London in South Africa was named by British settlers.

Providence Island in Liberia was the landing place of the freed slaves from the United States.

Blantyre, Mali was named for David Livingstone's birthplace in Scotland.

More substantive information on African place names can be found in the sources provided in the Bibliography.

Activities relating to African place names may be found in the Activities section (Exploring the Map, Exploring African Place Names in America, and Exploring African Place Names in Africa).

Name Changing

Changes in African names have come as a result of many different factors. Foreign influence through migrations, invasions, the slave trade, and colonialism has contributed to bringing about changes in African names. Christianity and Islam have been particularly instrumental in introducing new names. Intermarriage and nationalization have meant the further assimilation of various non-indigenous names within African countries. Partially as a reaction to these changes, there has been a recent trend toward restoring original African names. At the same time, of course, in today's shrinking world there is the inevitable internationalization that has affected names everywhere.

Foreign Influence

One of the tools for uncovering the still incomplete history of ancient Africa and its contact with other continents has been the tracing of names of people and places. Names from the early conquering empires of the Phoenicians, Greeks, and Romans and from the later Arab invaders can be found especially in Egypt and the north African countries bordering the Mediterranean--Libya, Tunisia, and Algeria. Foreign names or corruptions of African names began appearing throughout Africa from the late fifteenth century as Portuguese, French, English, and other explorers and traders penetrated Africa.

Today, most of the official languages of areas arbitrarily designated by the colonial powers as "countries" are foreign. (See the listing of official languages in "African Countries, Capitals, Current Heads of Government, and Official Languages," pp.89-92 in the Supplementary Materials section.) Many names of people and places thus have been imported from other continents. Another result has been the Europeanized spelling, or misspelling, of African names, often beyond recognition (e.g., Houphouët-

Boigny for Ufwe-Bwanyi). (See "Pronunciation Guide," pp. 57-58 Supplementary Materials section.)

Europe, the Americas, and Christianity. Conferring a name on a place or person, with or without the knowledge or assent of the indigenous population, signified a claim of ownership, though this was often accompanied by lofty pronouncements concerning a "civilizing" mission on behalf of the foreign church or state.

Christian missionaries from Europe, and later from America, generally dismissed the African religious names and customs as "pagan," and required their converts to assume "Christian" names. These were usually biblical or Christian saints' names. Mary, John, and Augustine in the English colonies, Marie, Jean, and Augustine in the French territories, and Maria, Juan, and Agostinho in the Portuguese areas are all examples of this Christian influence.

Eventually, however, any European name was considered Christian and, to many, a mark of "civilization." African family names were still retained, so that a person might be known as Mary Opiko, Jean Mukendi, or Agostinho Guebuza. Since Africans use names interchangeably, the names might be reversed to Mukendi Jean, Guebuza Agostinho, and so forth.

For many who became victims of the slave trade, at its height during the settlement of the Americas, there was a complete loss of their African names. Those who were shipped overseas (mostly from West Africa) to the Americas and to Europe were forced to take on their master's family names, losing their African identity altogether.

When they were finally freed several generations later, many of the slaves chose to return to Africa. The largest number went to two settlements on the west coast of Africa. The ex-American slaves settled in Liberia (in 1822) and those from the English colonies (including Nova Scotia) went to Sierra Leone (in 1808). In these countries today, one finds many Africans bearing such names as: Brooks, Jones, Roberts, Johnson, Stewart, and Coker. In Benin and Nigeria, where a number of freed slaves from Brazil returned (an area of Lagos in Nigeria is even known as the Brazilian Quarter), there are such Portuguese names as DeSousa, Da Silva, and Da Rocha. English, German, Danish, French, and Portuguese names appear in families all along the West Coast, as well as in other parts of Africa.

All Africans with European names, however, are not necessarily descendants of slaves. Intermarriages, adoptions, and other relations between Africans and foreigners have resulted in non-African family names. Some of these names of foreign origin (e.g., Coker, Williams, Macauley, Stewart, Da Rocha) have been so deeply assimilated and passed down from one generation to another that they are now considered African. It should be noted, too, that is now possible for foreigners to become naturalized citizens in a number of countries (e.g., Zambia, Zimbabwe, and Kenya).

While having a non-African name once may have been regarded as prestigious or advantageous, it has now become a liability in some countries. This is especially true in countries where those with a foreign heritage

have tended to clan together and dominate the indigenous society, as in the case of the Americo-Liberians. During a recent coup in Liberia, people with names like Johnson, Roberts, or Green had to prove their African roots --often at gunpoint.

The most blatant imposition of foreign names and culture continues today in white-controlled South Africa and the neighboring country, Namibia, which it rules illegally. As can be noted on any map of Africa, most of the place names in South Africa and Namibia (a former German colony) are in English, Afrikaans (a Dutch derived language), or German. See, for example, Cape Town, Pretoria, East London, Pietermaritzburg, Springbok, and Bloemfontein.

While the Zulu, Xhosa, Ndebele, and other blacks in South Africa usually carry their own names, their identity has been severely undermined. The minority white population (less than 20%, which is composed largely of Dutch settlers, called Afrikaners who migrated to South Africa in the 1600s, and British, who came later) professes to encourage black identity by assigning the vaious ethnic groups to separate "homelands" (or "Bantustans," as they are sometimes called). However, these "homelands," similar to Indian reservations in America, are widely scattered on the poorest land and are remote from job opportunities. This policy of relegating blacks to the homelands has greatly disrupted family and community life.

The identity of blacks in southern Africa has been further depreciated by names given them by whites. Whites have had a practice of calling all blacks in southern Africa "Bantus." Bantu is a linguistic term and not an ethnic classification. However, it is one of a number of names applied ignorantly and derogatorily to blacks. Another commonly used name is "kaffir," which comes from the Arabic word meaning "infidel." "Hottentot" is the name given to the Khoi-Khoin people of southern Africa. "Hottentot" comes from a Dutch word meaning "stutterer." The Dutch colonists, unfamiliar with the clicks and other sounds characteristic of southern African languages, concluded that the Khoi-Khoin must be stuttering.

Apart from exacerbating racial tensions, the names applied ignorantly by foreigners to groups of people sometimes have caused serious tensions and divisions among Africans themselves. For example, European traders gave the name "Lulua" to a group of people they found in the Kasai area of Zaire, thereby inventing the "Lulua tribe." Actually, these people were a part of a larger group, the Luba-Kasai, but the foreign name stuck. The foreign imposed differentiation between the Luba and the so-called "Lulua" became pronounced as slave trading forced the Luba to migrate to "Lulua" territory, where the Luba enjoyed special attention from Europeans. By the time of independence from Belgian colonial rule in 1960, rivalry between the Lulua and Luba had broken into open hostility. This is but one of many examples that could be cited demonstrating why the use of the word "tribe" is much discouraged and, in some countries, banned. All too often it is used inaccurately and pejoratively.

Middle East: Arab and Islamic Influence. The influence of the Arabs and their religion, Islam, began as far back as 641 A.D. with the invasion of Egypt. Arab and Islamic influence is particularly evident today in the

northern countries bordering the Mediterranean (Morocco, Algeria, Tunisia, Libya, and Egypt), those in and bordering the Sahara Desert, and among the coast people of East Africa. Arabic is the official language of many of these countries. (See the listing of official languages in "African Countries, Capitals, Current Heads of Government, and Official Languages," pp. 89-92 in the Supplementary Materials section.

Major groups in countries with other official languages (e.g., the Wolof in Senegal, the Hausa in Nigeria, and the Swahili in Tanzania and Kenya) have integrated so much of the Islamic culture and religion with their own African traditions that it is no longer considered "foreign." In fact, Islam is considered by many as an "African" religion. The Black Muslim movement in the United States was predicated on this notion. There are still many who do not distinguish between Islamic and African names.

Some examples of Islamic names which may be found, with slight spelling variations, are:

Boys: Abdulai (Abdullah), Omar (Umar), Ali, Moussa (Musa) Ibrahim (Ibrahima), Daud, Mohammed (Muhammad), Usman (Ousmane)

Girls: Binta, Fatim (Fatima), Mariama (Yama), Radhiya

Some of these names are Arabized versions of biblical names (e.g., Ibrahim for Abraham and Daud for David). Others refer to events in the life of Mohammed or the Islamic calendar. For example, Kodicha (or Khadija) and Asha (or Aisha) were the names of Mohammed's wives, Fatima was the name of Mohammed's daughter, and Haji is a name given to a boy born during the month of pilgrimage to Mecca.

The naming ceremonies also include Islamic elements. For instance, a reading from the Koran or prayers to Mecca may be used along with traditional African customs. The Arabic custom of referring to an individual as "son of" (bin, ibn) or "daughter of" (bint) or "father of" (abu) someone is also found in a number of African societies.

While there is a general stock of Arabic names common to many African countries, there are also localized versions of them. For example, Muslims in Ethiopia, who form at least 40% of the total population, change spellings and pronunciations of their Arabic names to conform more with the local language:

Arabic Name	Ethiopian Version
Zekaria (m)	Zeko
Abdullah (m)	Abdosh
Muhammad (m)	Mumie
Abdurahman (m)	Addus
Khadija (f)	Khaduch
Fatima (f)	Fate
Aisha (f)	Ashut
Hawa (f)	Hawitu

Not all Islamic names are necessarily religious. For example, Zainabu, meaning "beautiful," is a girl's name common to Muslim families in Nigeria, Tanzania, and Egypt. Amina, another female name of Islamic origin, is found in both East and West Africa.

Middle East: Judaism and Christianity. In addition to the Arab and Islamic influence, Judaic and Christian influence originating in the Middle East can be found in a number of African countries. For instance, Ethiopia, a country whose recorded history goes back over 3000 years, according to legend was introduced to the religion and culture of Israel through the wedding of Queen Makeda (Queen of Sheba) and King Solomon of Israel. Saba (f) and Solomon (m) are quite common names in Ethiopia today, showing the extent of the influence of the Queen of Sheba legend.

In the late thirteenth century, a dynasty claiming descent from the union of Queen of Makeda and King Solomon was established. Known as the Solomonid dynasty, it lasted, with some interruption, through the reign of Emperor Haile Selassie (deposed in 1974) who also headed the Ethiopian Orthodox Church. Haile Selassie, meaning "power of the trinity," was a throne name typical of certain naming practices among Ethiopian Christians. A compound name, it should never be shortened to Selassie as some might do in ignorance. When Ethiopians themselves shorten such names, they use forms like Haile, meaning "my power," or Hailu, meaning "his power."

Religious names are common among Ethiopian people. Especially among the Amhara, who are predominantly Christian, one finds biblical names like Hirut (Ruth), Sara, or Samuel. Other names are derived from Christian saints or Christian beliefs. For example:

Habye Giorgis (m)	Gift of St. George
Walde Michael (m)	Son of Michael (in a spiritual sense)
Walatta Michael (f)	Daughter of Michael
Walda-Ab (m)	Son of the Father
Amete-Maryam (f)	Maid of Mary
Berhane Meskel (m)	Light of the cross

It should be noted, however, that Christians form perhaps less than half of the total population of Ethiopia.

Asia. Many Asian names, mostly Indian, are found among the settlers in East Africa. Especially in Tanzania and Kenya, one finds such Asian names as Patel, Bhate, Prodeep, and Dharjal. Though there is some mixing and intermarriage with indigenous Africans, Asian settlers tend to stay in their own communities and family groups.

In the island countries of Madagascar, Seychelles, and Comoro off the southeast coast of Africa, people's names also reflect the Indian, Chinese, and Malaysian migrations. These islands also have had a lot of European traffic, especially from France and England, so many names are a mixture of several cultures. Note, for instance, the names of the heads of government. (See "First Heads of Government and State," pp. 85-88, and "African Countries, Capitals, Current Heads of Government, and Official Languages," pp. 89-92 in the Supplementary Materials Section.)

Restoring African Names

In a move to restore "authenticity," the Zairian government in 1972 changed both personal and place names. All Zairian children from then on were to be baptized with African names, and all Zairian citizens were required to abandon "foreign" names. The president, then known as Joseph Desiré Mobutu, set the example by announcing his "authentic" name: Mobutu Sese Seko, meaning "the courageous warrior." At the same time, the names imposed on places by foreign "discoverers" and self-proclaimed rulers, such as Stanley and Leopold, vanished from sight. Mt. Stanley was renamed Mt. Ngaliema, for an old African warrior; Leopoldville took back its old name, Kinshasa. The name of the country itself was changed from Congo to Zaire, though, ironically, this was not an "authentic" African name. (See "Place Names in Zaire," pp. 96-97 in the Supplementary Materials section.)

Similar moves to restore African names, not all quite as drastic, have taken place in other countries. This is part of a general effort throughout Africa to overcome the negative effects of the invasion of colonizers who led Africans to believe that their religion, culture, and traditions were inferior or invalid. This trend toward a return to authentic African names has come about in two ways: first, by replacing names of European origin with African names; second, by adopting authentic African spellings for names.

Many individuals are taking the initiative themselves. Newspapers frequently carry announcements of name changes. Sometimes they correct the misspelling of African names, for which foreigners have been famous. The continuing Africanization of place names all over Africa is obvious to anyone trying to find an up-to-date map of the continent. All of this is part of a movement for cultural reassertion in Africa--a movement to restore the dignity of a people.

Internationalization and Future Changes

With increasing travel to and from other countries and continents and intermarriage between different ethnic groups, many of course pay less attention to cultural authenticity. Korea, a young woman in Nairobi, Kenya, explained her name originated from her father's interest in history and from the fact that the Korean War was going on at the time she was born. The coming of the airplane prompted many African families to name their children Ndeke, which means "bird" (in Swahili and other Bantu-related languages) and is also the word now used for airplane. Names like Lincoln, Martin Luther King, Kennedy, and other admired Americans are not uncommon among young Africans today. Famous American names are also given to places. For instance, Rue Jesse Owens is the name of a street in Abidjan, Ivory Coast. Among black Americans, too, one finds names of some of Africa's heroes: Kenyatta, Nkrumah, Lumumba.

Many existing place names will no doubt change either because they are still too "foreign" or perhaps because they bear the name of an overthrown African leader. For example, Yakubu Gowan Street in Lagos, Nigeria, named for a former head of state, was renamed when he was ousted in a military coup. On the other hand, some of such un-African names as Victoria,

Livingstone, or Place de France may be retained either out of continued respect for the person (in the case of a place named for a person) or for political, historical, or other reasons.

For more detailed information on name changing, see "Changes in African Names that May Not Be on Your Map," "Origins of Some African Country Names," "The Igbo of Nigeria," and "Place Names in Zaire" in the Supplementary Materials section.

For activities relating to the internationalization of people names, see "Naming Customs Around the World" in the Activities section. For activities relating to changes that have occurred in African place names, see "African Names and Their Origins: Map Study," "Pre-Independence and Post-Independence Place Names," "African Place Names," and "Name the Places" in the Activities section.

PART II
ACTIVITIES

ACTIVITIES

These activities are designed for use in conjunction with the preceding background information and the supplementary materials that follow this section.

Exploring Your Own Name

The objective of the following activities is to encourage students to explore the meaning of their own names within both the American and African context.

1. Questionnaire, Find Out About Your Name

   The questionnaire can be used in a variety of ways. For example, small children can take it home and have parents help them fill it out. It can be used as the basis for a class discussion focusing on the meaning of names found in our own culture. It might also be used in preparing for the reenactment of the naming ceremony (see below). Older students might use this as the basis of a research/writing project which could focus on comparing the naming customs in various ethnic groups represented in America (e.g., American Indians, Italians, Chinese) with those found in Africa. Discussions of christenings, bar mitzvahs, and other religious ceremonies could also be included.

   Find Out About Your Name

   My name is _____

   My name means _____

   I was named for (my mother, father, aunt, uncle, grandparent, a friend, a famous person, etc.)

   _____

   _____

   Some other reasons for my name (something special that happened, etc.):

   _____

   _____

   The day of the week on which I was born is (Sunday, Monday, etc.):

   _____

   Some other things about my name (or my family's name):

   _____

2. Family Trees

Students can trace their own names by constructing a family tree.

3. The Perpetual Calendar

The Perpetual Calendar (see next page) can be used to determine the week of each student's birth and to select a "day name" from Africa. For example, students may find their Akan (Ghana) names from the chart and discover its meaning. They could wear name tags with this information. They may even wish to form groups or clans based on their common African names.

Akan Day Names

Day of Week	Girls	Boys	Meaning
Sunday	Akosua	Kwasi (Kwesi)	Under the sun
Monday	Adwoa	Kwadwo (Kojo)	Peace
Tuesday	Abenaa	Kwabene (Kobina)	Fire
Wednesday	Akua	Kwaku (Kweku)	Fame
Thursday	Yaa	Yaw (Yao)	Strength
Friday	Efua (Afua)	Kofi	Growth
Saturday	Amma	Kwame	Most ancient

4. Nicknames

Students can assume or be given African nicknames, based on one of their personal characteristics or interests, thus demonstrating an understanding of some aspect of both themselves and African culture.

Throughout the background and supplementary materials, there are many African names from which students may choose their own nicknames. For example, for positional names, see Background Information (pp. 8-9) or "The Akan of Ghana" (p. 61); for religious names, see Background Information (pp. 11-12), "The Akan of Ghana" (p. 62), "The Ewe of Ghana" (pp. 65-66), or "The Igbo of Nigeria" (pp. 74-75); for descriptive names, see Background Information (pp. 9-10) or "The Akan of Ghana" (p. 62); or for names relating to time and circumstances at birth, see Background Information (p. 8) or "The Akan of Ghana" (p. 62).

Years					Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
-	1885	-	1925	1953	4	0	0	3	5	1	3	6	2	4	0	2
-	1886	-	1926	1954	5	1	1	4	6	2	4	0	3	5	1	3
-	1887	-	1927	1955	6	2	2	5	0	3	5	1	4	6	2	4
1860	1888	-	1928	1956	0	3	4	0	2	5	0	3	6	1	4	6
1861	1889	1901	1929	1957	2	5	5	1	3	6	1	4	0	2	5	0
1862	1890	1902	1930	1958	3	6	6	2	4	0	2	5	1	3	6	1
1863	1891	1903	1931	1959	4	0	0	3	5	1	3	6	2	4	0	2
1864	1892	1904	1932	1960	5	1	2	5	0	3	5	1	4	6	2	4
1865	1893	1905	1933	1961	0	3	3	6	1	4	6	2	5	0	3	5
1866	1894	1906	1934	1962	1	4	4	0	2	5	0	3	6	1	4	6
1867	1895	1907	1935	1963	2	5	5	1	3	6	1	4	0	2	5	0
1868	1896	1908	1936	1964	3	6	0	3	5	1	3	6	1	4	0	2
1869	1897	1909	1937	1965	5	1	1	4	6	2	4	0	3	5	1	3
1870	1898	1910	1938	1966	6	2	2	5	0	3	5	1	4	6	2	4
1871	1899	1911	1939	1967	0	3	3	6	1	4	6	2	5	0	3	5
1872	-	1912	1940	1968	1	4	5	1	3	6	1	4	0	2	5	0
1873	-	1913	1941	1969	3	6	6	2	4	0	2	5	1	3	6	1
1874	-	1914	1942	1970	4	0	0	3	5	1	3	6	2	4	0	2
1875	-	1915	1943	1971	5	1	1	4	6	2	4	0	3	5	1	3
1876	-	1916	1944	1972	6	2	3	6	1	4	6	2	5	0	3	5
1877	1900	1917	1945	1973	1	4	4	0	2	5	0	3	6	1	4	6
1878	-	1918	1946	1974	2	5	5	1	3	6	1	4	0	2	5	0
1879	-	1919	1947	1975	3	6	6	2	4	0	2	5	1	3	6	1
1880	-	1920	1948	1976	4	0	1	4	6	2	4	0	3	5	1	3
1881	-	1921	1949	1977	6	2	2	5	0	3	5	1	4	6	2	4
1882	-	1922	1950	1978	0	3	3	6	1	4	6	2	5	0	3	5
1883	-	1923	1951	1979	1	4	4	0	2	5	0	3	6	1	4	6
1884	-	1924	1952	1980	2	5	6	2	4	0	2	5	1	3	6	1

Days			Names: Girls	Names: Boys
Sunday	1		Akosua	Kwasi
Monday	2		Adwoa	Kojo
Tuesday	3		Abenaa	Kobina
Wednesday	4		Akua	Kweku
Thursday	5		Yaa	Yaw
Friday	6		Efua	Kofi
Saturday	7		Amma	Kwame
Sun.	8	29	Akosua	Kwasi
Mon.	9	30	Adwoa	Kojo
Tues.	10	31	Abenaa	Kobina
Wed.	11	32	Akua	Kweku
Thurs.	12	33	Yaa	Yaw
Fri.	13	34	Efua	Kofi
Sat.	14	35	Amma	Kwame
Sun.	15	36	Akosua	Kwasi
Mon.	16	37	Adwoa	Kojo
Tues.	17		Abenaa	Kobina
Wed.	18		Akua	Kweku
Thurs.	19		Yaa	Yaw
Fri.	20		Efua	Kofi
Sat.	21		Amma	Kwame
Sun.	22		Akosua	Kwasi
Mon.	23		Adwoa	Kojo
Tues.	24		Abenaa	Kobina
Wed.	25		Akua	Kweku
Thurs.	26		Yaa	Yaw
Fri.	27		Efua	Kofi
Sat.	28		Amma	Kwame

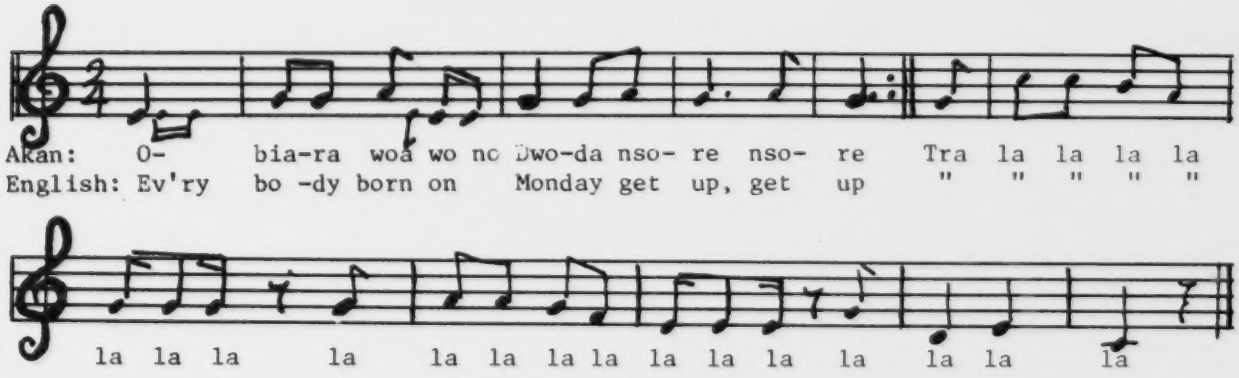
1. Find number that corresponds to the year and month of your birthday.
2. Add this number to day of month you were born.
3. The total will show the day of week you were born and your Ghanaian name from Africa.

Exploring Common African People Names

The purpose of the following activities is to familiarize students with the meaning behind common African names and to make comparisons with their own names.

1. Day Name Game (from Ghana, transcribed by Phyllis Afriyie-Opoku)

   Players form a circle and sing the following song, substituting different days of the week in each repetition, for example, Dwoda (Monday), Benada (Tuesday). All of those born on the particular week-day mentioned follow the actions of the song: "get up," "get down," or with "come dance" they come to the center of the circle and dance. The game may be shortened to only one action for each day-name group ("get down" or "come dance") and then, to include anyone possibly left out, might end with: "Anybody born on any day, come dance."


Akan: O- bia-ra woa wo no Dwo-da nso- re nso- re Tra la la la la
English: Ev'ry bo -dy born on Monday get up, get up " " " " "
la la la la la la la la la la la la la la la

Verses

Akan	English
1. Obiara woa wo no Dwoda* nsore (O-bja-ra wo-wo no dwo-da nso-rɛ)	1. Ev'rybody born on Monday,* get up
2. Obiara woa wo no Dwoda nkota (O-bja-ra wo-wo no dwo-da nko-to)	2. Ev'rybody born on Monday, get down
3. Obiara woa wo no Dwoda mmesa (O-bja-ra wo-wo no dwo-da mɛsa	3. Ev'rybody born on Monday, come dance

*Days

Dwoda (dwo-da)..... Monday
Benada (bɛna-da)..... Tuesday
Wukuda (wu-ku-da)..... Wednesday
Yawda (jo-da)..... Thursday
Fida (fi-da)..... Friday
Memeneda (mɛ-mɛ-nɛ-da)..... Saturday
Kwasida (kwa-si-da)..... Sunday

2. Manding Name Game*

Objectives:

This game is built upon lineage or clan names and should help students understand the special historic and social relationships traditionally associated with clan names in the Manding-speaking areas of West Africa. The instructions given here might be supplemented with some comparisons and activities with American equivalents (e.g., Smith for Kamara, the Blacksmith clan, and Farmer for Jabi).

In addition to acquainting students with the meaning behind certain African names, the game may be used to give students a beginning experience in the workings of an African community. A teacher could divide a class into neighborhoods based on the clan associations and engage in role playing the community interactions. The game also helps to give students an interdisciplinary introduction to Africa. Information on the occupations followed in a particular society gives more than data about the jobs themselves. By playing this game, students also learn something about history, geography, economics, religion, and Manding culture in general.

Resources Needed:

- Minimum of 7 students, no maximum
- Information on Manding names and occupations provided below
- Slips of paper with problems described below

Background:

Manding is an umbrella term used to describe a number of West African ethnic groups who share a common culture, history, and related languages. Numbering over eight million people, the Manding include peoples such as the Mandingo (Mandinka or Malinke), Bambara, and Dyula, to name only the best known. They inhabit an area of West Africa more than 1200 miles wide that includes parts of the modern nations of Mali, Liberia, Sierra Leone, Senegal, Gambia, Ivory Coast, Guinea Bissau, Upper Volta, Ghana, and Guinea.

Traditionally among the Manding peoples certain large family groups, or clans, were associated with special occupations. Young men of these clans would typically learn the family trade as apprentices to relatives. For some, such as blacksmiths, leather-workers, and

*This activity is based on the "Manding Name Game" devised by Richard A. Corby and Edna G. Bay for the African Studies Program at the University of Illinois.

praise-singers, clan members would marry only members of other clans having the same occupation.

This name game uses seven representative Manding names: Keita, Kamara, Kouyate, Sanu, Turay, Jabi, and Janneh. The following briefly describes the occupations traditionally associated with these seven Manding names. Remember that these are not the only names found among the Manding and there are also other names prominent in these same occupations. Each of the seven names provided here is a well-known Manding name. Your students will have literally hundreds of thousands of African "brothers" and "sisters" with the same name. Remember, too, that these days the occupation lines among the Manding have grown increasingly fluid. In present-day Mali, for example, you might find people in these clans who are teachers, doctors, or members of other professions. Similarly, members of any of these families might farm for a living, since agriculture is the predominant economic activity. But tradition is important, too, and if you have the good fortune to meet a Manding person with one of these names, he or she will likely tell you that many members of the clan still practice the traditional occupations.

Keita. The name Keita (pronounced Kay-tay) is associated with rulers in Manding areas. The founder of the Mali Empire, Sundiate (Sun-ja-tah) was a Keita who traced his ancestry back to Bilal, a close associate of the Prophet Mohammed. Sundiata established a Keita dynasty that ruled over ancient Mali for approximately 300 years and included the famed Mansa Musa, a fourteenth century monarch whose fabled pilgrimage to Mecca was discussed throughout the Middle East, Europe, and North Africa. In modern times, too, Keitas are often associated with government. The first president of the republic of Mali, for example, was Modibo Keita. Members of the Keita clan were often rulers--governors, town heads, or provincial rulers in areas of Manding-speaking population. Besides being responsible for general administration, the collection of taxes, and the enforcement of laws, such rulers often acted as judges.

(Keita is an appropriate answer for problem (e) below.)

Kamara. Kamaras are a blacksmith clan. Because of their skill in making hoes, a life-giving instrument in an agricultural society, and swords, an article of war and death, Kamaras were often considered to have special powers. In some areas they carved sacred wooden figures or masks used in the honoring of ancestors. At times, they would be called upon to help solve disputes. In addition to working with iron, Kamaras were jewelers, specialists who fashioned gold and silver into magnificent jewelry worn proudly by women throughout much of West Africa.

(Kamara is the only appropriate response to problem (b) and is an acceptable answer for problem (e) below.)

Kouyate. Kouyate (ku-ya-tay) is the clan name of many famed praise-singers in Manding society. Sometimes called griots (gree-ohs),

these bards were known for a variety of literary skills. Musicians who master the kora (a stringed musical instrument) or balafon (relative of the xylophone), the griot would sing poetic praises in honor of families and individuals on important occasions. Some griots were court historians who preserved and recited history from ancient times. Others acted as advisors to rulers, tutors to young noblemen, and even ambassadors between West African kingdoms.

(Kouyate is the only appropriate response to problem (f) below.)

Sanu. Sanu is a name typical of Manding trading clans who became well-known as long-distance traders in the centuries before colonial conquest of West Africa in the latter decades of the nineteenth century. Small neighborhoods of traders were located in towns as far east as the present Ghana-Togo border and as far west as Dakar in Senegal. The major products traded varied over the years but included kola nuts, cloth, ivory, slaves, hides, and gold. These traders continue their activities to this day, dealing in everything from ball point pens to automobiles.

(Sanu is the answer to problem (c) and is acceptable for problem (g) below.)

Turay (Toure). Turays are often known as morimen or diviners. As a specialist in divining the causes of events, a moriman would be asked to explain the reasons for something when its cause was not readily apparent. A Turay might be consulted, for example, to explain a sudden death or to create a charm to assist a student in taking a difficult exam. Morimen were (and still are) known as healers. They combine a knowledge of herbal medicines with magical charms to protect their clients.

(Turay is an acceptable answer to problem (a) below.)

Jabi. Jabi is a typical farming clan among the Manding. Traditionally the main economic activity among Manding peoples was agriculture, and families involved in other occupations might also till the soil. Because most Manding groups live in savannah grassland areas, their staple crops include millet, sorghum, rice, corn, and groundnuts (peanuts).

(Jabi is the best answer for problem (g) and a possible response for problem (a) below.)

Janneh. Most Manding are Muslims and Jannehs are often the teachers in the religious schools. Here boys and often girls beginning at the ages of five or six learn to recite and chant verses from the Qur'an (Koran), the Muslim holy book. Because God revealed the content of the Qur-an to the prophet Mohammed in Arabic, that language is studied in the Qur'anic schools. The goal of each student is to be able to recite from memory as much as possible of the Qur'an, which is about one-third the length of the Christian Bible.

(Janneh is the answer for problem (d) below.)

Procedure:

(1) Assign one of the seven clan names to each student.

(2) Provide the students with information about the occupations associated with persons bearing each of the seven names.

(3) Give each student a slip of paper with problems to be solved by someone from one of the Manding occupation groups. The following are examples of name problems, though you might make up your own:

(a) Your last rice crop failed. Find someone who can help explain why.

(b) You need a new hoe for weeding. Find someone who will make you one.

(c) You live in Senegal and want to purchase some kola nuts that are grown in the Ivory Coast. Find someone to help you.

(d) Your son is five years old and you want him to learn the Qur'an (Koran). Find a teacher for him.

(e) You are disputing the use of farm land with a neighbor. Find someone to help you settle the dispute.

(f) You have a five-day-old daughter and are planning a naming ceremony for her. Find someone to come and sing the praises of your family.

(g) You are provisioning your stores for the long dry season. Find someone who will sell you some grain.

(4) The student must decide which Manding clan would be most able to help solve the particular problem, find a classmate who is a member of that Manding clan, and ask that classmate to sign his or her American first name and Manding last name to the problem slip.

(5) This game might be followed by a discussion of personal names and naming customs focusing on what they reveal about African family life, values, beliefs, feelings about their children, and so forth.

3. Naming Charts

These could include names in various languages and could be categorized by type or country of origin. (See Background Information or Supplementary Materials for information that might be included.)

4. African Names in America

Depending on the age and grade level, students can investigate (by interviews, library research, or other means) the names of people in the local community or elsewhere in the U.S. that have African connections or even some Africans who might be around. With the resources provided here, the older students at least should be able to identify the origins and meanings of some of the names.

5. Exchange Project

Exchanging information on both personal and place names could be an interesting way to begin a correspondence with students in an African school, either as a class project or on a one to one basis. As indicated in the listing of official languages (see "African Countries, Capitals, Current Heads of Government, and Official Languages," pp. 89-92), it is possible to set up a correspondence in either English or French in a number of countries.

Since they will set the model, American students should start off by giving the African students detailed and interesting information about themselves and the places where they live. For personal names, for example, they could mention the origin and meaning of their personal and family names and possible changes through Americanization (changed spellings, etc.). Also relevant would be descriptions of ceremonies related to names--e.g., christenings, birthday parties--including special ethnic or religious celebrations observed in America. Beginning with the street or town where they live, American students can give background on place names. For example, when describing a local street named Washington, tell something about America's first president and perhaps enclose a postage stamp with Washington's picture. American students can then ask their African peers to reciprocate with similar information about their personal names and places in their country. Pictures, postcards, or drawings add interest.

As they are required to study and explain to others information they might otherwise take for granted, students on both sides can acquire interesting information about themselves as well as about foreign people and place names.

Exploring Ceremonies and Celebrations

The purpose of the following activities is to give students an understanding of the similarities and differences in naming customs and celebrations in African and non-African cultures.

1. Naming Ceremony Reenactment

Objectives:

This reenactment ceremony is designed to familiarize students with the customs surrounding the naming of an African child, the significance of the child's name, the relationship between the child and the community (i.e., the importance of the community/group participation in the rearing of the child), the relationship between the child and his/her physical environment (i.e., nature), and a general sense of the cultural environment in which African children are raised.

Resources Needed:

- "The Naming Ceremony" (see Background Information, pp. 14-16)
- "Naming Ceremony of the Koranko People of Northern Sierra Leone" (see Supplementary Materials, pp. 76-79)
- "The Kola Nut in Traditional Igbo Society of Nigeria" (see Supplementary Materials, pp. 79-80)

Materials Needed:

- Small containers to hold water, salt, pepper, honey, etc.
- Coca Cola (as a substitute for kola nuts)
- Doll (to represent the "baby")
- African clothes for the principals (the "elder person," parents, children, etc.)
- "Gifts" for the baby
- Other props for atmosphere

Background:

The reenactment ceremony is not intended to be "authentic." Rather, it is to provide a way of experiencing some ideas important to most Africans. The ceremony given here is based largely on the Akan ceremony in Ghana, but it may be supplemented with or modified by other materials provided in the Background or Supplementary Materials sections. Elements of the naming ceremony can be adapted in various ways for younger or older students.

The ritual atmosphere should be preserved as much as possible by using background music, poems, songs, choral readings, the "charge" (provided on p. 16), and/or other materials prepared by students. The class should be seated, preferably on the floor, in a circle or semi-circle, with the principals (mother and "baby," father,

elder person, head of family, etc.) at the center. The ceremony might proceed as follows

Procedure:

(1) Opening remarks by the "elder person."
(See Background Information, pp. 14-15)

(2) Introduction ("outdooring") of the baby.

The father takes the baby, lifts it to the sky, and then touches it to the ground. Repeat this three times.

(3) Breaking of the "kola" nut/libation to ancestors.

Since real kola nuts probably will not be available to break and pass around, the "elder person" will start the ceremony by announcing a libation to the ancestors, pouring a few drops of Coca Cola on the ground, then passing the container of Coca Cola around the circle. Each person touches lips to or toward the Coca Cola container. (See "The Kola Nut in Traditional Igbo Society of Nigeria," Supplementary Materials, pp. 79-80)

(4) Passing of symbolic elements by the "elder person" or "head of family."

Small containers of the elements (represented by water, honey, salt, pepper, etc.) are passed around the circle. The presentation of each of the elements should be accompanied by an appropriate remark about each one. For example: "We give you water, may you never be thirsty," "We give you honey for sweetness," or "We give you honey so you will be smart." (See "The Naming Ceremony," Background Information, p. 15)

(5) Announcement of the baby's name(s) and meaning(s) of name(s).

This should be done by the person performing the ceremony (head of house, clan, etc.). (See Background Information and Supplementary Materials for explanations of various names.)

(6) Charges (advice) to the child and presentation of gifts.

This could involve the participation of a number of people from the "extended family" who would give advice (in the form of poems, proverbs, and speeches) and/or meaningful gifts.

(7) Celebration/party

African food could be served, accompanied by music, dancing, or singing (e.g., the song, "Everyone Born on...," see p. 32 of this section).

2. Naming Customs Around the World

Objectives:

This activity is designed for students to apply and compare what they have learned about African names to the study of names and naming customs in other continents.

Procedure:

The exploration of naming customs around the world could focus on:

(1) Choices and categories of names, specifically

a. family names: lineage patterns, use of surnames, titles

b. personal names: descriptive names, religious names, occupational names, circumstantial names (e.g., Oriental children are often named for the year in which they were born, "year of the dog," "year of the pig," etc.)

(2) Birthday celebrations, naming ceremonies, and anniversaries.

Celebrations from various areas and cultures could be reenacted.

(3) Name changes and the internationalization of names.

Note especially instances of people sharing several heritages, as in the case of a Zambian boy by the name of Patrick Justin Ciselwa Lusaka, with a mother from Barbados and a father from Zambia. Patrick, who travels a lot because his father is a diplomat, explains his name this way:

Patrick - he was born close to St. Patrick's Day in a London hospital; his mother had an Irish nurse.

Justin - his mother chose this name, which is popular in Barbados.

Ciselwa - this name is from the African side of his family.

Lusaka - another African name, this also happens to be the name of the capital of Zambia. The meaning and origin of Lusaka is unclear. One explanation is that it came from the name of Lusaakas, a headman of the Lenje group, who had his village in the vicinity of the rail siding in present-day Lusaka.

Exploring Famous African People Names

The following activities are designed to create an awareness of famous African names in various fields of endeavor.

1. African VIP Game

   Resources Needed:

   - A minimum of 11 participants
   - "Some Internationally Famous Africans" (see Supplementary Materials, pp. 81-84)
   - "First Heads of Government and State" (see Supplementary Materials, pp. 85-88)
   - "African Countries, Capitals, Current Heads of Government, and Official Languages" (see Supplementary Materials, pp. 89-92)
   - Name tags: select names from listings above. There should be no duplicates.
   - Pencils and the following Information Card

Information Card

My name is _____

I am famous for _____

My country is in the _____ part of Africa.

The main language in my country is (African) _____

(European) _____ (other) _____

I am a (man) _____ (woman) _____

I am (alive) _____ (dead) _____

Some other things about me:

(a) _____

(b) _____

(c) _____

(d) _____

(e) _____

(f) _____

(g) _____

Background:

Ideally, some in-depth study of the important African people (the "VIPs") on whom this activitiy focuses should have taken place beforehand. Whether or not this has been possible, allow the students a brief period, 10-20 minutes, to glean all the information they can from the three resources listed above.

Procedure:

(1) Put all the names in a covered box.

(2) Each participant draws out one name and pins it on the back of another person without identifying the "VIP" name.

(3) When all participants are "named" (i.e., tagged with names on their backs), they are each given a pencil and the Information Card on which to note what they find out about themselves. This they do by questioning other players. Each person is allowed to ask one question each of no more than 10 different players.

For example: Am I a man? Do I come from West Africa? Am I from Ghana? Am I Kwame Nkrumah?

The players answer such questions only with a "Yes" or "No" and volunteer no other information.

(4) When players correctly identify their names, they transfer their name tags to their fronts.

Related Activities:

As players identify themselves, there are possibilities for other activities. For example:

(1) The first person to identify himself or herself becomes the head of the "OAU" (Organization for African Unity) or some other organization, calls a meeting, and suggests activities for the group.

(2) The VIPs, playing their roles, can give press interviews about, for example, the latest happenings in their countries, their latest trip to the White House, or the latest book they have written.

(3) In the case on non-living VIPs, other activities could be writing a memorial, a biographical sketch, a posthumous journal, or letters.

2. African VIP Names

Resources Needed:

- "Some Internationally Famous Africans" (see Supplementary Materials, pp. 81-84)

Procedure:

We have given every other letter in the names of several African leaders. (You may modify the list to include more or different leaders or to focus on only cultural or political leaders.) Have the students complete these leaders' names on the basis of the information provided. The answers are: Annie Jiagge, Chinua Achebe, Julius Nyerere, Angie Brooks, Ousmane Sembene, Nelson Mandela, Kwame Nkrumah, Albert Luthuli.

African VIP Names

(1) Drafter of a UN Declaration on Elimination of Discrimination Against Women.

_ N _ I _ J _ A _ G _

(2) Internationally famous Nigerian novelist.

_ H _ N _ A _ C _ E _ E

(3) Initiated "ujamaa" policy of national development.

_ U _ I _ S _ Y _ R _ R _

(4) Female UN leader.

_ N _ I _ B _ O _ K _

(5) Internationally known Senegalese filmmaker and writer.

_ U _ M _ N _ S _ M _ E _ E

(6) Liberation leader in South Africa who has been illegelly imprisoned for many years.

_ E _ S _ N _ A _ D _ L _

(7) Leader of the Pan-African movement.

_ W _ M _ N _ R _ M _ H

(8) Zulu chief who received the Nobel Peace Prize.

_ L _ E _ T _ U _ H _ L _

3. African "George Washingtons"

Objectives:

These projects are designed to create an awareness of the "George Washingtons," the first heads of government in each country, and the conditions giving rise to their leadership.

Resources Needed:

- "First Heads of Government and State" (see Supplementary Materials, pp. 85-88)
- "Some Internationally Famous African People" (see Supplementary Materials, pp. 81-84)
- "African Countries, Capitals, Current Heads of Government, and Official Languages" (see Supplementary Materials, pp.89-92)
- Library resources giving biographical information on African political leaders and background information on their countries
- Fact sheets on individual African countries (obtainable through the African Studies Program at the University of Illinois)

Projects:

(1) All students can make a listing or chart of the names of all African "George Washingtons," including as much information as possible about them: their role in the independence movement, their political party affiliation, whether or not they are still alive and in office, names of places bearing their names, and so forth.

(2) Younger students can make posters, including pictures of African George Washingtons, labeled and placed along with their country flags on a map of Africa.

(3) Older students can do considerably more research on such questions as: factors affecting their names (such as culture, religion, international relations), types of leaders, and conditions at the time of independence in African countries compared to conditions during our own colonial struggles.

4. "Habari Board": African People (and Places) in the News

Students of all ages should be alerted to find and bring in articles, clippings, pictures, or any other kind of reports on African names in the news. Set up a "Habari" (Swahili for "news") board or corner to collect such information.

Exploring the Map

The purpose of the following activities is to acquaint students with place names through the use of maps. It is also designed to accustom students to looking at maps from the perspective of both the origins of place names and the changes they have undergone as a result of historical circumstances and events. Map study can be used to encourage the examination of some of the forces that have brought about changes in place names.

Depending upon their age and level of sophistication, students might begin by examining the American context with which they are most familiar. Or they might begin by focusing on Africa and relating it back to their own context.

1. U.S.A. Names and Their Origins: Map Study

   Resources Needed:

   - Current political map of the U.S.A.

   Projects:

   (1) Draw up a list of the states that were clearly named according to:

   a. their colonial origins and/or names from other parts of the world (e.g., New York)
   b. Indian names (e.g., Illinois)

   (2) Discover the origin of the name of each state by considering such things as its original inhabitants, its colonizers or settlers, the history of the area, and its physical characteristics or features.

   (3) Find other places in the United States that:

   a. reveal names in languages other than English (discuss why these names were given)
   b. are named after people
   c. were given historical, descriptive, or religious names

2. African Names and Their Origins: Map Study

   Resources Needed:

   - Map of colonial Africa (no later than 1956)
   - Current map of Africa
   - "Changes in African Place Names that May Not Be on Your Map" (see Supplementary Materials, p. 100)
   - Some Internationally Famous Africans" (see Supplementary Materials, pp. 81-84)
   - "First Heads of Government and State" (see Supplementary Materials, pp. 85-88)

Projects:

(1) Using the colonial map:

a. List all place names that appear to be "African" and/or have African words in them.

b. List the territories with foreign names and identify the colonial rulers. Which ones predominate? Which languages are likely to influence names?

c. Find places named for people. Note whether these are African or foreign names.

(2) Using the modern map:

a. List all the countries and identify their former colonial rulers (note that Liberia and Ethiopia were never under colonial rule).

b. List or count countries that still have foreign names.

c. Make a list of places that still have foreign names.

d. Find places named for people. Note whether these are African or foreign names.

e. Look for other types of names: descriptive, historical, religious, and the like.

(3) Comparing the colonial and the modern map:

a. Look for names that have been changed.

b. Calculate the ratio of foreign and African names.

c. Examine the variety of naming patterns: people, history, description, and so forth.

d. Speculate on which names on the modern map are still likely to change.

3. Map Games for African Place Names

Any number of games could be invented using maps. For example:

(1) Make puzzle maps of Africa.

(2) Make maps with pin-on labels for places named after Africans and/or foreigners.

(3) Play "Scramble for Africa," using pieces of the map appropriated by the colonialists.

Exploring African Place Names in America

The purpose of these activities is to have students see the link between Africa and America, or, in a broader sense, to encourage students to see the similarities between their own living environment and that of others.

1. African Names in America

   List places in the United States that were named after African people or places in Africa. These could include towns and cities, schools, churches, streets, buildings, bridges, restaurants, or hotels. (Note that there are some places with questionable African names. For example, Stanley Falls in Disneyland or Busch Gardens.) Discuss the reasons these places were so named.

   Depending upon the students' level of sophistication, they might also think of places with African names in other parts of the Americas where Africans have migrated (e.g., Brazil, the Caribbean).

2. African and American Indian Names: A Comparison

   Have students collect place names in the United States that are derived from the original Americans (e.g., North Dakota, Montana, Cheyenne, Big Foot). Compare the meanings and origins of these native American names with African names.

Exploring African Place Names in Africa

These activities are designed to acquaint students with the names of African countries, cities, capitals, lakes, rivers, airports, monuments, and other places of interest. Some of them also are designed to encourage students to investigate more fully how and why these names emerged. In the process, students also should become more familiar with the social, cultural, and political history of the African continent.

1. The Search for Country Names

   Objectives:

   This exercise is designed to familiarize students with the names of various African countries. Younger students may need to be provided with the names of the specific countries they are to locate. Older students may find the names on their own or with the aid of the following resources.

   Resources Needed:

   - "African Countries, Capitals, Current Heads of Government, and Official Languages" (see Supplementary Materials, pp. 89-92)
   - "Changes in African Place Names that May Not Be on Your Map" (see Supplementary Materials, p. 100)
   - Current map of Africa (see Supplementary Materials)

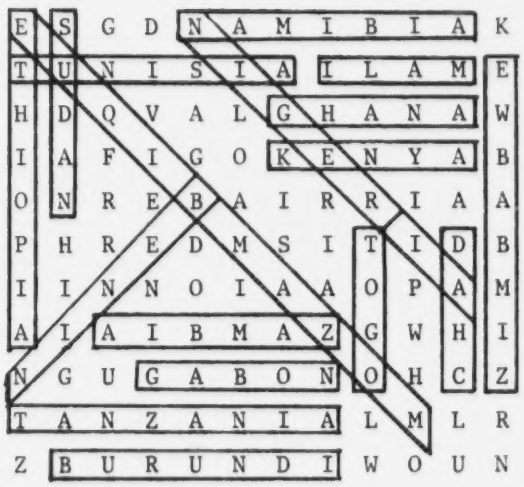
The Search for Country Names

Find the names of 17 countries in Africa. Each name may be across, down, forward, backward, or diagonal (either way). MALI is given as an example.

E S G D N A M I B I A K
T U N I S I A I L A M E
H D Q V A L G H A N A W
I A F I G O K E N Y A B
O N R E B A I R R I A A
P H R E D M S I T I D B
I I N N O I A A O P A M
A I A I B M A Z G W H I
N G U G A B O N O H C Z
T A N Z A N I A L M L R
Z B U R U N D I W O U N

Answers:

1. Chad
2. Benin
3. Burundi
4. Ethiopia
5. Gabon
6. Ghana
7. Kenya
8. Mozambique
9. Namibia
10. Niger
11. Nigeria
12. Sudan
13. Tanzania
14. Togo
15. Tunisia
16. Zambia
17. Zimbabwe


E S G D N A M I B I A K
T U N I S I A I L A M E
H D Q V A L G H A N A W
I A F I G O K E N Y A B
O N R E B A I R R I A A
P H R E D M S I T I D B
I I N N O I A A O P A M
A I A I B M A Z G W H I
N G U G A B O N O H C Z
T A N Z A N I A L M L R
Z B U R U N D I W O U N

2. Pre-Independence and Post-Independence Place Names

Objectives:

The purpose of this exercise is to acquaint students with changes in place names that have come about as a result of independence and to instill the notion that these name changes are a part of an overall effort for Africans to regain their African identity.

Resources Needed:

- "Categories and Choices of African Place Names" (see Background Information, pp. 16-21)
- "Changes in African Place Names that May Not Be on Your Map" (see Supplementary Materials, p. 100)
- "Origins of Some African Country Names" (see Supplementary Materials, pp. 93-95)
- "First Heads of Government and State" (see Supplementary Materials, pp. 85-88)
- "Place Names in Zaire" (see Supplementary Materials, pp. 96-97)

Pre-Independence and Post-Independence Place Names

For each of the pre-independence names of places in Africa, given in the left hand column, write in the opposite column the current name, the country where not otherwise given, and the reasons why the name has been changed or not changed. When possible, you also might give the origin and/or meaning of the name. Did the name originate from a person or an event?

Pre-Independence Name	Post-Independence Name, Reasons for Change or No Change, Origin or Meaning
(1) Belgian Congo	
(2) Nyasaland	
(3) Lourenco Marques	
(4) Fort Lamy	
(5) Nova Lisboa	
(6) Lake Edward	
(7) Lake Rudolph	
(8) Timbuktu	
(9) Dar es Salaam	
(10) Northern Rhodesia	

The answers are: 1. Zaire 2. Malawi 3. Maputo in Mozambique 4. Ndjamena in Chad 5. Huambo in Angola 6. Lake Edward in Uganda 7. Lake Turkana in Kenya 8. Timbuktu in Mali 9. Dar es Salaam in Tanzania 10. Zambia. More information on each of these can be found in the Background Information and the Supplementary Materials cited above.

3. African Place Names

Objective:

This exercise is designed to familiarize students with the origin and/or meaning of various place names in Africa. In discussing the answers, you also might point out such things as the relationship between people's names and place names or the changes that have occurred in the name of a particular place.

Resources Needed:

- "Choices and Categories of African Place Names" (see Background Materials, pp. 16-21)
- "Place Names in Zaire" (see Supplementary Materials, pp. 96-97)
- "Place Names in Nigeria" (see Supplementary Materials pp. 98-99)
- "Origins of Some African Country Names" (see Supplementary Materials, pp. 93-95)
- "African Countries, Capitals, Current Heads of Government, and Official Languages" (see Supplementary Materials, pp. 89-92)

Procedure:

Provide students with the chart provided on the following page. (The answers may be found on p. 52.) The specific examples are meant to be only suggestive. They may be modified according to the level of the students' sophistication or their access to the supplementary materials.

4. Name the Places

Objective:

The objective of this exercise is to have students synthesize the materials on place names that have been presented in class (via a discussion of the background information) and in the handouts (provided in the Supplementary Materials section).

Resources Needed:

- "Choices and Categories of African Place Names" (see Background Information, pp. 16-21)
- "Place Names in Nigeria" (see Supplementary Materials, pp. 98-99)
- "Place Names in Zaire" (see Supplementary Materials, pp. 96-97)
- "African Countries, Capitals, Current Heads of Government, and Official Languages" (see Supplementary Materials, pp. 89-92)
- "Origins of Some African Country Names" (see Supplementary Materials, pp. 93-95)
- "First Heads of Government and State" (see Supplementary Materials, pp. 85-88)

Procedure:

Give students the name problems presented in "Name the Places!" (pp. 53-54) or make up your own. This exercise may be done as a small group activity, though for the more sophisticated student, it may easily be done alone.

NAME (write in below, if applicable, former or other names used)	Check one: Country	City	Street	Place	LOCATION	Write a brief explanation of: ORIGIN AND/OR MEANING OF THE PLACE NAME
ZIMBABWE						
MONROVIA						
UHURU PARK						
MURTALA MOHAMMED AIRPORT						
KISANGANI						
GHANA						
NKRUMAH AVENUE						
VICTORIA FALLS						
FREETOWN						

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AFRICAN PLACE NAMES
(Answer Sheet)

NAME (write in below, if applicable, former or other names used)	Check one: Country	City	Street	Place	LOCATION	Write a brief explanation of: ORIGIN AND/OR MEANING OF THE PLACE NAME
ZIMBABWE Rhodesia	X				Southern Africa	From the Shona word dzimbabwe, meaning "king's place" and/or "stone dwellings," referring to the stone ruins of an African kingdom in the country's ancient past. The former name, Rhodesia, is from the British colonizer, Cecil Rhodes.
MONROVIA		X			Liberia (capital)	Named for U.S. President Monroe. Liberia was founded by a colony of ex-slaves from America, Freedmen of Color sponsored by the American Colonization Society of America in 1822, and became a republic July 26, 1847.
UHURU PARK				X	Nairobi, Kenya	Uhuru is the Swahili word for "freedom," heard frequently during Kenya's independence struggle.
MURTALA MOHAMMED AIRPORT				X	Lagos, Nigeria	Named for former head of state, killed in an army coup, 1976.
KISANGANI Stanleyville		X			Zaire	One of many places in Zaire formerly named for Henry Morton Stanley, British/American explorer.
GHANA Gold Coast	X				West Coast	Named for the Ghana Empire which existed in the medieval period, its influence extending from what is now modern Nigeria to Senegal & Gambia.
NKRUMAH AVENUE			X		Nairobi, Kenya	Named for Kwame Nkrumah, Ghana's first president and leader of Pan-African movement.
VICTORIA FALLS Mosi-o-Tunya				X	Livingstone, Zambia	Named for Queen Victoria of England, and at a town named for David Livingstone. Both names are still used, though the African name for the falls, Mosi-o-Tunya ("The smoke that thunders") is used for the hotel at the falls.
FREETOWN		X			Sierra Leone (capital)	Sierra Leone was settled by freed slaves, mostly from Britain.

Name the Places!

Each of the following paragraphs is set in a particular country of Africa and refers to places within that country. Identify the country and the places, using clues provided within the paragraph (e.g., climate, location, languages used, names of people).

(1) John Smith is in a hot country on his way to the airport. The airport is named for one of the country's former leaders. As they drive through the city, his taxi driver points to a place and says, "That is named for a famous African woman!"

The name of the country is _____.

The name of the city is _____.

The name of the place mentioned is _____.

The name of the airport is _____.

(2) Zanadi lives on a street named for a famous Ghanaian leader. Another street nearby has a Swahili name which means "freedom." In the late afternoon, when the sun has cooled, she often walks under the palm trees by the harbor where her city is located. The city's name means "haven of peace."

The name of the country is _____.

The name of the city is _____.

The street named for a Ghanaian leader is _____.

The street meaning "freedom" is _____.

(3) Kalonji's country has changed its name several times. The one it has now comes from a Portuguese mispronunciation of an African word meaning "big water." A hill overlooking the capital used to be named for a British/American explorer, but now it carries the name of an old African warrior. The main boulevard is named for the day the country got its independence, when all the names started changing.

The name of the country is _____.

The name of the capital is _____.

The name of the hill overlooking the city is _____.

The name of the main boulevard is _____.

(4) Fatima lives in Africa's largest city, in a country with a very ancient history. Most of the street signs are in Arabic. One of its other cities, which is on the Mediterranean coast, bears the name of an old Greek conqueror. People come from all over the world to see the tombs and monuments of its own ancient rulers. A lake is named for one of the more recent heads of state.

The name of the country is _____.

The name of the capital city is _____.

The Mediterranean city named for a Greek conqueror is _____

_____.

The tombs/monuments are called _____.

The name of the lake is _____.

(5) Zeko lives in a country named after the Greek word, aithiops, meaning "land of the burnt faces." Every morning he walks past the headquarters of the Organization of African Unity (OAU) and The Economic Commission on Africa (ECA), which are located in the country's capital. It often reminds him of one of the former rulers who was a founding member of the OAU. He remembers that this ruler renamed his birthplace after the birthplace of Jesus Christ and wonders if it will be changed since the ruler was deposed in the 1970s.

The name of the country is _____.

The birthplace of one of its contemporary rulers is _____.

Its original name was _____.

The ruler who renamed the town was _____.

His name means _____.

The name of the building housing the OAU and ECA is _____

_____.

It is located in the city of _____.

The answers to the above problems are as follows: 1. Nigeria, Lagos, Tinubu Square, Murtala Mohammed International Airport; 2. Tanzania, Dar es Salaam, Nkrumah Street, Uhura Street; 3. Zaire, Kinshasa, Mont Ngaliema, Boulevard 30 Juin; 4. Egypt, Cairo, Alexandria, pyramids, Lake Nasser; 5. Ethiopia, Bethlehem, Egersa Goro, Haile Selassie, "power of the trinity," African Unity House, Addis Ababa.

5. Find the Famous Africans

Objective:

The purpose of this activity is to show the relationship between people and place names and to compare the naming practices in Africa with those in the United States.

Resources Needed:

- "Some Internationally Famous Africans (see Supplementary Materials, pp. 81-84)
- "First Heads of Government and State" (see Supplementary Materials, pp. 85-88)
- Detailed map of contemporary Africa
- Travel brochures, which often give the names of streets, buildings, museums, and so forth (optional)
- Library resources

Procedure:

Find and discuss the names of places named after famous Africans. The discussion could focus on questions about the place names. Where were they found (e.g., on cities, buildings, streets)? Are they outside their own countries? Who chose to put them there and why? Will they likely be changed? Compare these place-naming customs with those in the United States. (You might note, for example, that most places in the United States are named for people after they have died or, as in the case of presidential libraries, after they have retired from office.)

6. Take a Trip!

Objective:

This activity is designed to make students apply to a practical experience what they have learned about Africa's geography, history, people, languages, and culture. It also encourages the investigation and selective use of other sources of information.

Resources Needed:

- Current map of Africa
- Library and other resources on individual countries (e.g., fact sheets on specific countries from the African Studies Program at the University of Illinois)
- Tourist literature from local travel agents and materials from African embassies, consulates, the United Nations, travel sections of newspapers, or airlines
- Money and stamp collections
- Travel books (see Bibliography)

Procedure

(1) Plan a trip to Africa of not less than 21 days, covering one or more countries. Details to be covered should include:

a. A map of Africa and/or individual country(ies) with the tour route marked (include mileage or approximate distances).

b. Information on passport applications, visa requirements, health and inoculation certificates.

c. Travel schedule and schedule of daily activities (keep in mind such things as the season and climate, national and religious holidays, historic and tourist sights, cultural activities). In conjunction with their travel plans, students could write illustrated essays on local and national places they would be interested in visiting. Their essays might include the origins of the place names.

d. Packing list of items needed on the trip (be sure to take into consideration such things as the weather, local conditions, how much can be reasonably carried).

e. Money and stamps. Exchange rates can be checked in newspaper financial columns on international exchange, at international banks, or at embassies. Students could plan a budget taking these exchange rates into consideration. As a related activity, students could identify people names on the African money and stamps (stamps may be easier to find than money).

f. List of useful phrases in local languages.

(2) During the trip, write a letter home or a journal describing your "experience." Include real names of African places and real or fictitious names of African people who would be living there (e.g., Nigerian names for places in Nigeria, Ethiopian names in Ethiopia).

(3) Upon returning, plan talks or speeches you might give to groups interested in hearing about your travels in Africa.

PART III
SUPPLEMENTARY MATERIALS

PRONUNCIATION GUIDE

Because there is as yet no internationally accepted spelling system or pronunciation guide for African words and names, we have generally followed the spelling or spellings employed in each particular region and used pronunciation symbols from the standard English dictionary. In some of the case studies (e.g., "The Akan of Ghana," pp. 59-64), there is some additional information on pronunciation. Obviously it is impossible to provide here the linguistic background necessary to do justice to tonal and rhythmic subtleties of Africa's over 1000 languages. For example, the click sounds in Southern Africa and the special use of lips, tongue, and teeth in languages like Ga and Ewe in Ghana would be too difficult for us to describe here. Fortunately one of the largest language groups, Bantu, which covers languages spoken in Central, Southern, and East Africa (e.g., Lingala, Shona, Zulu, Swahili, Ganda), is easy to pronounce.

Phonetic spellings used for many of the Bantu languages and others also facilitate pronunciation. However the non-phonetic spellings imposed during the colonial era by speakers of such languages as French, English, and German have unnecessarily complicated African names. For example, the Wolof people, divided by colonial boundaries into French-speaking Senegal and English-speaking Gambia (two countries which have recently formed a federation), have had several choices of spelling the same Wolof name:

In Gambia: Sise Ja or Sisay Ja
In Senegal: Sissé Ja or Cissé Dia (in Senegal the "j" sound is spelled "di")

Most people would be surprised to know that the original name of President Houphouët-Boigny of Ivory Coast was actually Ufwe-Bwanyi. The Portuguese corruption of the African word nzadi (meaning "big water" or river) into "Zaire" has been mentioned.

Without attempting to identify them all, the following guide can be used for pronouncing names and words from some African languages. Not all the sounds here are found in every language (e.g., some languages do not have the letter or the sound "r") nor does this cover all the sounds that exist.

African/European Spelling	Pronunciation	African Examples
a	ä as in far, farther	Bwanyi, Malu, Ama, Nasser
ai	ä-ē as in I, kite	Taiwo, Haile, Aisha
au	ä-o͞o as in pound, out	Kamau, Bissau, Kaunda
b	b as in bat, boy	Balewa, Bavu
c, ch, ts, tsh, ky	ch as in cheat, chisel	Ciselwa, Tshibuabua, Nyamekye
c, cc	k as in car, kiss	Camara, Accra
*d	d as in dog, door	Dossi, Dogon
e	e as in met, threat	Teserech, Nyerere, Senegal
e also	i as in lid, pin	Senegal, Selassie, Teserech
ee	ā as in say, bay	Harambee
f	f as in fine, leaf	Fulani, Fora

African/European Spelling		Pronunciation	African Examples
g, gh		g as in go, get	Ghana, Guinea
h		h as in hand	Hawa, Hasifa
i		ē as in sweet, tree	Kehinde, Nadifa, Wimana, Mwalimu
j, di,dj, gy		j as in joke, job	Jomo, Ndiaye, Osagyefo
j		z/zh as in azure	Kalonji, Bujumbura
k		k as in lake, cow	Kamara, Kalonji, Kerifa
l		l as in long, light	Luo, Lubango
m		m as in mat, more	Malinka, Madubuike
mb		mb as in lamb, imbalance	Lumumba, M'Bao
n		n as in nice, not	Neto, Nadifa
ng		ng as in sing, king	Ngala, Ngoyi, Sango
o		o as in note, boat	Modupe, Aborampa
oi, oy	***	o-ēē as in coin, boy	Moi, Mboya
ou		o͞o as in move, groove	Goun, Dossou
*p		p as in Peter, Paul	Pili, Pegwo
r		r as in run, car	Nkrumah, Momorie
s		s as in seat, sit	Somali, Sundiata
s	also	sh as in shut	Asante, Osogbo
t, th		t as in tea, trim	Katoka, Timbuktu, Luthuli
*th		th as in thin	Thika
u		o͞o as in move, groove	Wafula, Lumumba, Babatunde
ui		wē as in week	Madubuike, Ogobuike
**v		v as in voice, vice	Mashavu, Vomawu
**w		w as in winter, water	Wamalwa, Mawusi
xh		Click sound (no English equivalent)	Xhosa
y		y as in yard, yell	Yaa, Yaounde
z		z as in zebra, zeal	Bewazu, Azikiwe

* These letters and/or combinations of letters have other sound with no English equivalents.

** Germanic spellings of African names sometimes use these letters to indicate Germanic pronunciations, e.g., Ewe (e-ve); Mkwaava (mkwa-wa)

*** These are the closest sound equivalent; there is no equivalence insofar as the o is concerned. The o in Moi is pronounced as in boat, but not as in bought.

THE AKAN OF GHANA*

Nipa begyee din, na wammeye hewee
Man came to seek a name, and nothing more
(an Akan proverb)

The Akan, numbering about 5 million people, live in central and southern Ghana (as well as in eastern Ivory Coast). They are made up of groups of people who speak mutually intelligible languages. The most historically and culturally dominant of the Akan groups are the Asante (Ashanti) who speak Twi. The Asante capital is Kumasi, a city of about 300,000 people. Other dominant groups are the Akwapim, who also speak Twi, and the Fante, who speak a language of the same name.

The Akan consist of a number of traditional political units that are culturally homogeneous. Independent Akan kingdoms were established in the Gold Coast between the 16th and 19th centuries. The best known of these was the Asante empire which, at the height of its power during the 19th century, covered an area roughly corresponding to present-day Ghana. Together with other parts of the Gold Coast, the Akan states were colonized by Britain in the course of the 19th century. However, this was not without a fight. The Asante, in particular, put up sustained resistance throughout the 19th century against British imperialism.

The Akan states thrived upon commerce, both maritime trade with Europeans and inland trade with the peoples of present-day Mali and Northern Nigeria. Gold and kola nuts were the principal traditional items of trade. With the introduction of cash crops, cocoa became the most important trade commodity. Most of the cocoa beans produced come from the Akan areas of Ghana, the leading exporter of cocoa.

Akan society recognizes the lineage and the extended family as basic kinship groups. The most important unit of social organization, however, is the Abusua, the large clan in which descent is claimed matrilineally (i.e., through the female line).

The Akan, like many others throughout Africa, find themselves engulfed by rapid social change. Western influences are increasingly being accepted at the expense of traditional life styles. Naming customs, however, retain much of their Akan heritage.

Name Giving

One week after birth (or on the 8th day, since the Akan week is made up of eight days), the naming ceremony, at which the child is given his or her proper name, takes place. The father names the child after any person, relative or friend, dead or alive, whom he admires and wishes to honor. For this reason, bad people hardly ever have children named after them. The

*This has been adapted from two papers, "Developing a Unit on the Akan" and "African Names: The Case of the Akan," written by Joseph K. Adjaye for the African Studies Program at the University of Illinois

child is expected to grow up in the image of the person after whom he or she is named. Instances are known of close physical, personality, and even attitudinal resemblances between individuals and the persons after whom they are named.

The current Akan practice of taking their father's name is a foreign influence. Other forms of western influence can be seen in the anglicization of Akan names. In recent years, however, there has been a trend to return to authentic Akan names.

For more information on the Akan naming practices, see "The Naming Ceremony" in the Background Information (pp. 14-16).

Types of Names

Eight days after birth, Akan children may already have a day name, a proper name or set of proper names, and perhaps an appellation. They may have additional names based on their position in the family, circumstances surrounding their birth or their physical features. They may acquire still more names through personal achievement and status. However, from the multiplicity of names, only some two or three are commonly used. Intimate friends and relatives usually prefer to use day names and appellations because these show endearment. A foreigner seeing an Akan respond to different names at different times should neither be perplexed nor suspect him or her of deceit.

Day Names

Akan children often acquire one name as a result of the day of the week on which they are born. This is known in English as "day name" and in Twi as "Kra din." The male and female day names in Twi, with alternate spellings, are as follows:

Day	Day (Twi)	Day-Name (M)	Day-Name (F)
Sunday	Kwasiada	Kwasi (Kwesi)	Akosua
Monday	Edwoada	Kwadwo (Kojo)	Adwoa
Tuesday	Ebenada	Kwabena (Kobina)	Abenaa
Wednesday	Wukuada	Kwaku (Kweku)	Akua
Thursday	Yawoada	Yaw (Yao)	Yaa
Friday	Efiada	Kofi	Afua (Efua)
Saturday	Memeneda	Kwame	Amma

Thus, a girl born on Monday is automatically called Adwoa; Tuesday, Abenaa, etc.

Calendar Names

Children born on important days in the life of the community often are given names to reflect this. Some names are derived from the Julian calendar. For example, children may be named Buronya to indicate they were born on Christmas. Other names are derived from the Asante calandar. For example, children may be given names of Asante festival days: Adae, Fofie, Fodwoo.

Ordinal/Positional Names

These are names that denote a person's position of birth among other siblings. In Asante a firstborn is known as Piesie while second-born children may be called Manu (m) or Maanu (f).

Position	Numerals	Name (m)	Name (f)
Firstborn	Baako	Piesie	Piesie (not a formal name)
2nd born	Mienu	Manu	Maanu
3rd born	Miensa	Mensa	Mansa
4th born	Nnan	Anane	Anane
5th born	Nnum	Num	Numwaa
6th born	Nsia	Nsia	Nsia
7th born	Nson	Nsoa	Nsoa
8th born	Nwotwe	Nwotwe	Nwotwe
9th born	Nkron	Nkruma	Nkruma
10th born	Du	Du (Badu)	Duwaa (Badu)
11th born	Dubaako	Duko	Duko

A third child born on Wednesday may be called Kwaku Mensa (m) or Akua Mansa (f).

Names Relating to Twins

The birth of twins is considered something special in Africa. Special rites, therefore, are usually performed for twins. The Asantes have names for identifying twins or those born after twins.

Name	Meaning
Ata	Male twin
Ataa	Female twin
Ata Kuma	Junior twin (the first to emerge from the womb)
Ata Panin	Senior twin
Ahenesa (m & f)	Triplet
Tawia (m & f)	Child born after twins
Nyankomago (m & f)	Second child born after twins
Atuakosan (m & f)	Third child born after twins
Dumusaa (m & f)	Fourth child born after twins

A Friday-born male twin hence may be called Kofi Ata or Ata Kofi. If he is the elder, he may be called Kofi Ata Panin.

Names Given to Children Following Stillborn Babies

Asantes have names that may be given to children who survive after their mothers have had stillborn babies or children who die soon after birth. Such names are usually derived from animals or inanimate objects. The belief is that people bearing such names are more likely to stay.

For example: Asuo (river), Buo (rock), Dua (tree), Kwakuo (monkey), or Nantwi (cow).

Names Denoting Other Circumstances at Birth

Some names may reflect the particular circumstances surrounding the child's birth. For example: Afriyie (born during good times) or Nyamekye (God's gift).

Other names may designate the place of birth or ethnic origin. For example: a child born in Kumase might be named Kumase or one born of the Asante group might be called Asante.

Descriptive Names

These names often refer to physical characteristics and frequently are given as nicknames.

For example: Tenten/Ware (tall), Kokoo (red), Kese (big), or Tuntum (black).

Names Reflecting the Asante World View

Asante views of their philosophy of life, religion, and the world in general are often expressed in names. The following indicate their views on:

God. A number of names reveal belief in God and the power and grace of the Almighty. For example: Nyame (God), Nyamekye (God's gift), and Adom (grace).

Deities. A large body of names portray the influence of supernatural powers on human affairs. These are generally names that derive from deities. For example: Afram, Bosompem, Kum, Tano, Benya, Baanie, Asabere, Kune, Ntoa, Aboabo, Bosompra, and Samanpa.

Destiny. Other names depict a preoccupation with determinism, destiny, and the inevitable. For example: Nkrabea (destiny) and Owuo (death).

Cosmology. Names like Asase (earth) show an awareness of the place of nature in human affairs.

Posthumous. This category includes names given to children who are born after the death of a parent. For example: Anto, Antobre, or Antobam (one who did not meet good times), Adiyaa (one who has suffered sorrow), and Kunto (one whose father is killed in battle).

Achievement Names

These are indicative of the importance the Akan attach to such things as:

Material achievement. An example of a name given to recognize the significance of material wealth is Sika (gold).

Worthy accomplishments. These names represent specific accomplishments recognized as socially useful. For example: Kyeretwie (leopard-catcher), Agyeman (savior of the nation), and Bediako or Bekoe (came to fight).

Status. One of the most important names indicating status is Ọhẹnẹ (king/chief). It should be noted that each Akan stool (crown) has its own appellations. Whoever becomes a chief or king therefore acquires the names or titles that go with the throne. Thus the Asantehene (King of the Asantes) is addressed as Otumfuo (the almighty), Okyẹnhẹnẹ (King of Akyem Abuakwa) as Osagyefo (savior of the nation in war), and Sẹkyẹrẹhẹne (King of Sekyere) as Katakyie (the great one).

Interchangeable Names

There is a group of Akan proper names which have other names or "appellations," associated with them. These names can be used interchangeably or together.

For example: the appellation for Mensa is Aborampa or Opia. A person called Mensa also could be called Aborampa, Opia, Mensa Aborampa, Mensa Opia, and so forth. Or, any person called Sapon can also be called Kumankona, and similarly the appellation for Opon is Kyekyeku. Most of such name associations have historic origins.

Male and Female Forms of Names

A large number of Asante proper names have male and female equivalents. The following are examples:

Male	Female	Male	Female
Agyei	Agyeiwaa	Mensa	Mansa
Asante	Asantewaa	Ofori	Oforiwaa
Boaten	Boatemmaa	Yẹboa	Yẹboaa
Owusu	Osusuaa	Bamfo	Bamfoaa
Osẹi	Serwaa	Dako	Dakoaa
Akyampọn	Akyampommaa	Kusi	Kusiwaa
Opoku	Opokuaa	Ampọfo	Ampofọwaa

The female form is generally formed by adding the suffix -waa to the male form, except for names ending in -o or -u which take the suffix -aa and those ending in -a to which only one -a is added.

Pronunciation of Akan Names

People's names are perhaps their most valuable possession. It is the one possession that survives them after death. People everywhere are sensitive about mispronunciations and misspellings of their names. When a friend is unable to remember you name, you tend to show some sensitivity. On the other hand, you feel flattered when someone you have met only once before not only remembers your name but also pronounces it correctly.

The beauty and meaning of African names can be lost through mispronunciation. This often happens because African languages are tonal, and a wrong inflection of the voice can produce a different phonetic sound and, consequently, an entirely different meaning. It is hoped that some of the problems of mispronunciation can be eliminated by providing the following pronunciation guide for Akan names.

Pronunciation Guide

Akan orthography combines k, g, h, and n with -y as digraphs to provide the following near values in English:

ky like the English ch in church
gy like the English j in John
hy like the English sh in shirt
ny like the English ni in onion

The approximate English sound equivalents are given for the following Twi vowels:

ẹ e as in pet
e i as in Dick
i ee or ea as in meet or meat
ọ u as in put
o oa as in coal
ɔ aw as in awe
a o as in pot
ạ a as in brake
u oo as in moon

THE EWE OF GHANA*

The Ewe people, numbering well over a million, live in southeastern Ghana and southern Togo, including the coastal area. Traditionally, their main occupations have been fishing and farming. Separated into two countries (Ghana, a former British colony, and Togo, once occupied in turn by the Germans and the French), the Ewe people have had more than their share of disintegrating influences. Yet they have managed to maintain many of their traditions, including naming customs.

The Ewe language, the chief indigenous language in French-speaking Togo, belongs to the Kwa language family of West Africa, which includes Akan (spoken in Ghana and Ivory Coast), Fon (spoken in Benin), and Yoruba (spoken in Nigeria and Benin).

Name Giving

Culturally and linguistically, the Ewe share much with the Akan and the Fon. Ewe "day names," for example, are virtually identical to those of the Akan. Except for some substitutions in the symbolic elements (for example, the dipping of a certain type of leaf in the water used in the ritual), the Ewe naming ceremony is the same as that of the Akan. (See "The Naming Ceremony" in the Background Information section pp. 14-16).

Types of Names

The Ewe of Ghana usually are given personal names that reflect the Ewe world view. These may relate to their religious ideas, people's place in the world, their philosophy of life, their ideas concerning the importance of money, or their attitudes toward death.

Names Reflecting Ewe Religious Ideas

Religion is very important to the Ewe who may name their children after the supreme God of the universe or one of the lesser gods.

The great God. God (Mawu or Se) is regarded by the Ewes not only as almighty, everloving, and everkind, but also as the creator of the universe and all that is in it. God is the ultimate source of all that happens to people in this world, whether it is good or evil. These ideas and beliefs are given expression in names as follows:

> God is the great maker; He is kind and loving and deserves praise. For example: Mawuenyeğe (God is the great one), Võmawu (fear God), Sewonu (God makes things), Mawuena or Senanu (God provides), Akpenɛ (thanks be to Him), Kafui (praise Him), Selõame (God loves people).
>
> Everything happens as God wills it. For example: Mawuenya (God knows), Esinu (in His hands), Setodzi (according to the will of God).

*Much of this material has been excerpted from an article, "The Ewe of Ghana," written by Eustace Y. Egblewogbe for the African Studies Program at the University of Illinois.

God is both refuge and rescue; in Him people have their hopes. For example: Sitsofe (refuge), Adem (He will rescue me), Mawuko (God is the only one).

God is giver of suffering and misery. For example: Senaya or Senafu (God gives suffering).

God is kind to some and unkind to others. For example: Mawumenamo (God did not give me), Sedewodzi (God is on their side), Senavõem (God gave me ill luck).

The lesser gods. The lesser gods are regarded as tutelary, powerful, and quick to punish, but also as kind and protective. The names of some of the lesser gods are Afa, Da, and So. People's names often reflect Ewe beliefs concerning these gods. For example: Afawubo (Afa is more powerful than "juju"), Afadi (Afa has been auspicious), Dadohõe (Da waged war on her), Dawuso (Da is more powerful than So), Solete (So is steady).

Names Relating to the Value of Human Beings

The names that refer to "man" or children reflect the various qualities, attributes, and place of human beings in Ewe society.

"Man." The Ewe word for man is ame. Names containing ame can include such Ewe notions as:

Man is unfathomable, problematic, and wicked. For example: Amematekpo (you cannot know a person's character by touching him) or Amenyedo (man is a problem).

Man is more precious than wealth. For example: Amewuho.

Man is a source of support and comfort. For example: Amewoziona (it is man you lean upon) or Ameekoafia (it is people who carry a chief). The latter refers to the Ewe notion that no chief can rule successfully without the support of his subjects. If nobody carries the palanquin, the chief cannot ride in it.

Children. The value of children in Ewe society is revealed in the following:

Children are a valuable asset. For example: Viewu (the child is important) or Dzidzinyo (procreation is good).

Children are the roots that hold the family steady and keep it alive. For example: Afeke (the root of the house), Agbeka (life's thread), Dzifanua (a thing which gives comfort).

Names Reflecting the Ewe Philosophy of Life

The Ewe word for life is agbe. Some of their philosophical notions concerning various aspects of life are expressed in names relating to:

Importance of life. The importance of life to the Ewe can be seen in the following:

Life is a precious possession that must be jealously guarded. For example: Agbelevevie (life is important).

Life is worth living. For example: Agbenyo (life is good).

Life is enjoyable. For example: Agbevivi (life is sweet).

With life man can achieve a lot. For example: Agbetusã (life puts up storied buildings).

Mortality. The fact that earthly life is not endless is poignantly expressed in names like Agbelekusi (life is in the hands of death), Agbemekuli (in life there is death), and Agbeziodeku (life leans against death).

Problems of life. Life is regarded as a personal and social adventure, full of ups and downs. For example: Agbezudo (life has become a problem) or Agbeblem (life has deceived me).

Hope and aspiration. In the face of problems and hardships of life, people are always hoping for a brighter future. This idea is given expression in such names as Agbelengo (life is ahead) and Agbenoxevi (a bird that is destined to live). The latter is the first part of a proverb which says that a bird which is destined to live does not remain featherless. Once a person is born into the world, and once it is clear that it is God's intention that the person should live, God surely will provide him or her with the means to survive.

Caution and prudence in life. Some Ewe names touch upon various situations in life and act as admonishments or exhortations. The Ewe think that:

It is necessary to approach life's problems cautiously because impatience spoils things. For example: Adaglēnya (fury or anger spoils matters) and Butsomekpo (think about tomorrow).

People should be careful because appearance deceives. For example: Domelevo (literally, inside the stomach, which means you cannot tell what a person has in mind toward you).

People should not rely on their fortunes today because no one knows what tomorrow may bring. For example: Hiālengo (there is suffering ahead) and Tsolenyanu (the future has its own problems).

We must not be over ambitious. For example: Afove (two legs, which refers to the saying that in walking you do not move the two legs at once).

People should not be negligent of duty. For example: Agbonyito (one who keeps a ram should not nod).

It is not wise to go out of our way to help those who seek our downfall. For example: Gbedema (life-giving herb, which refers to the saying that you do not give life-saving medicine to your enemy).

People must be moderate in their anger lest they become destructive. For example: Xebidzi (an angry bird, referring to the proverb that an angry bird does not fly away with the nest).

Names Reflecting the Value of Money and Wealth

Some personal names reveal the positive or negative aspects of money (ga) and wealth (ho). On the positive side, it is seen that:

Money is important and necessary for life. For example: Ganyo (money is good), Gaedeamo (it is money that clears the way), and Hoenyeagbe (money is life).

Wealth gives courage and confidence. For example: Hoenyedzi (wealth is courage) and Hoenyeame (money is man).

Money makes a person smart and able to do things. For example: Hoezāme (it is money which makes a person smart).

Money or wealth conceals abuse. For example: Hobenu (money hdes things) and Hobudzu (money hides abuse).

On the negative side,

Money can be the cause of trouble or death to people. For example: Alozuku (the arm, meaning that wealth has become death).

Money can turn people's heads and make them act foolishly. For example: Homuame (wealth intoxicates).

Names Reflecting Ewe Ideas about Death

The following are the Ewe people's ideas about and attitudes toward death as expressed in personal names:

Death is inevitable. For example: Kumado (death is not planned).

Death does not alert people before killing them; it comes unexpectedly. For example: Kumekla (death does not alert).

Death is not far away; it is always with us, around the house, in the room, even in the form of relatives and friends. For example: Kulekpoto (death is behind the fence), Xomeku (death in the room), and Kutsana (death travels).

Death is daring, shameless, and deaf to entreaty. For example: Kudoadzi (death is daring), Kumakpenu (death does not feel ashamed), and Kumasenu (death does not listen).

Death is an overbearing cheat who traps people and strips them naked. For example: Kudoza (death has set a trap) and Kudeama (death strips people naked).

Death is wealthy and so does not accept money or anything in the form of a bribe. For example: Kugbeadzo (death refuses a bribe) and Galekusi (death has money).

Death is so powerful that no one refuses its orders. For example: Vigebedo (a child who refuses to go on errands does not refuse death's errand).

THE IGBO OF NIGERIA*

The Igbo, who number at least eight million people, live in south-eastern Nigeria in one of the most densely populated areas in Africa. Their noncentralized system of government has made it difficult to trace their history, but it is known that from prehistoric times the Igbo lived near this area in the fertile lands east of the lower part of the Niger river. Here they established a reputation for successful farming; they also have been skilled craftsmen and traders.

Unlike other African societies, they did not create major states with kings and emirates, but their segmentary groups (villages, village groups and townships) maintained connections with each other--and within themselves --through a variety of representatives and organizations (e.g., elders' councils, age and lineage groups, title holders, and women's organizations). Known for their egalitarianism as well as for individualism and enterprise, the Igbo aggressively entered into trade with other African societies and with Europeans. While they assimilated western education and religion (Christianity), they also resisted outside domination. The British system of indirect rule through traditional leaders did not work with the Igbo partly because they had no strong chiefs or kings to be used and they rejected those imposed by the British.

Religious ideas have been and still are very influential among the Igbo, including a belief in a Supreme God, Chukwu or Chineke; a personal god or good spirit, Chi, given to everyone at birth by the Supreme God; and Ala, the Earth Goddess. The age-old attachment to the land gives special importance to Ala, guardian of the earth and all life on it. Among the world-renowed art works of the Igbo, there are many representations of the earth goddess in clay, wood, and other media.

Though not the most numerous ethnic group in Nigeria, the Igbo have had a major role in Nigeria's history and development as a nation. When the country became independent from Britain in 1960, there was little sense of national unity. A dispute over regional divisions and equitable representation of the various ethnic groups led to a military coup in 1966. The subsequent attempt of the Igbo-dominated eastern region to secede into a separate country, Biafra (containing most of Nigeria's oil reserves), was not successful, ending in surrender in 1970 by the Biafran government. Bendel, Anambra, Imo, Cross River, and Rivers, the five states where people of Igbo origin predominate today, are among the 19 states of the Federal Republic of Nigeria, with a government similar to that of the United States. While the tendency today is to identify first as Nigerians, most Igbos take justifiable pride in their cultural heritage.

*Some of this material has been adapted from a paper, "The Igbo of Nigeria," written by Roger K. Brown and Felix N. Eburuoh for the African Studies Program at the University of Illinois.

Name Giving

The birth of a child is an occasion of great joy for the Igbo. The naming ceremony in some areas occurs four days after birth, but in most cases takes place on the eighth day, depending on the health of the mother and other circumstances. Parents, friends, and relatives are in attendance and assist in the choice of names. The ceremony begins with a recognition of the child's link to the ancestor world. A divination (the "igba aha") takes place to determine who is being reincarnated in the child. Then follows the name giving ("igu-aha") and the planting of a live plant ("oha" or "ogirisi"), symbolizing life and survival, at the family shrine. The diviner then pours a libation of wine and informs the ancestors about the child's names. The naming ceremony, which lasts a full day, ends with feasting and a family procession with the mother and child to the market where the child is introduced to society.

Types of Surnames

As in most African societies, an Igbo child traditionally receives a number of names: a surname or the family hereditary name, personal name(s), and, since the introduction of Christianity to the area, often a Christian name.

Though much remains to be researched about their history, it is known that hereditary family names commenced among the Igbo as far back as 6,000 years ago, continuing into the 20th century. The introduction of Christianity (the most influential foreign religion among the Igbo), along with westernization, put an emphasis on surnames, which were required for church records, school, and other registrations.

Since the Igbo are a patrilineal society, many of the Igbo family names reflect male dominance. Though Igbos have traditionally taken their father's first names as surnames, there is a growing tendency to use the grandfather's family name as the surname for everyone in the family.

At the same time, surnames can have other origins, such as family occupations or, especially important for the Igbos, associations with the land and particular places.

Names from the Land

Because of the Igbo's age-old attachment to the land, regarded as a sacred trust from one generation to another, a great many Igbo names, including names for deities, are related to the land, farms, and crops. For example, Ala (meaning land) is the name of the goddess of earth of land and is also the source of many family names, such as Ala (farmland), Nwala (farm boy), and Iwuala (land law).

Divisions and uses of land also are reflected in names. For example, Ala-ulo (or Ulo-Nna) is an expression meaning "father's land" that is applied to the yard or garden around the family dwellings. Such property, passing from one family member to another, generates surnames like Ulo (home), Ulo-Nne (mother's home), or Nwa-Ulo (home child). Communal land, called

Ala-Ubi, gives origin to surnames such as Ala-Ubi (farm land), Nkwu-Ubi (farm palm), and Ovuru-Ubi (farm boundary). Less desirable land, called Oka-Ohia (thick forest), may not be in use by anyone because of obstructions or associations with evil spirits. Surnames are sometimes derived from these lands, such as Ohia-Mua (bad bush) or Ohia-Arise (evil land).

Other Igbo surnames come from food produced by the land, such as Njoku or Ajoku (both meaning yam seed), Nmiaji (yam cutter), and Osuji (servant of yam). There are also names derived from trees and grass. All trees are believed to have souls of their own and some, especially the iroko tree, are said to be the dwelling place of powerful spirits. Thus we see surnames like Orji (iroko tree), Achara (wild grass), and Akwara (palm tree string).

Following population movements from one area to another, Igbo parents often give their children personal names to remind them of the old home. Examples of these are Uzo (on the road), Nkpa (burial ground), and Uhu (deserted area).

Types of Personal Names

Igbo children may be given several personal names at birth. These names represent a meaningful message to children who, as they mature, will always be reminded that they are valued members of a family and the Igbo community. For convenience, names are sometimes abbreviated (e.g, Ozoemezina becomes Ozo).

Day Names

Igbo children are often named after the market day on which they are born. Igbos practice an eight-day week made up of two cycles of four days each. The day name is derived from one of the following market days:

Day 1	Day 2	Day 3	Day 4
Nkwọ	Eke	Orie	Afo

Male names begin with the prefix Nwa. Thus we see:

Nwankwo (that is, Nwa + nkwọ) for boy/market day 1 or 5
Nweke (that is, Nwa + eke) for boy/market day 2 or 6
Nworie (that is, Nwa + orie) for boy/market day 3 or 7
Nwafọ (that is, Nwa + afọ) for boy/market day 4 or 8

Male names can also take the prefix Oko, which is derived from Okoro, meaning male adult. Thus:

Okonkwọ (that is, Oko + nkwo) for man/market day 1 or 5
Okeke (that is, Oko + eke) for man/market day 2 or 6
Okorie (that is, Oko + orie) for man/market day 3 or 7
Okafọ (that is, Oko + afọ) for man/market day 4 or 8

The corresponding female prefixes are Ada (hence, Adankwo, Adaeke, Adaorie, and Adafọ) and Mgbo (hence, Mgbọkwọ, Mgbeke, Mgborie, and Mgbafo).

Names Reflecting Lineage Relationships

The maintenance of the lineage is of crucial import to the Igbo, as can be seen in names focusing on the following:

Continuance of the family lineage. The names explicitly point to the wish for continuing the family lineage. Given only to males, they express the preference Igbos have for male children. For example: Ahamefula (let my name not be lost), Amaefula (let my family line not be lost), Amaechina (let my family line not cease to exist), Eziefula (let my lineage not be lost), Ikemefula (let my efforts not be in vain).

Disappointment for not having a male child. Again reflecting the Igbo preference for male children, some female names express a rationalization over the disappointment for not having a male. For example: Agbọghọ (a girl), Agọdichinma (as it pleases God), Chinweọlu (all depends on God) Nwabunwa (a child is a child no matter what the sex), Nwanyibueze (a woman is king), and Ọbumneke (I am not a creator or, literally, am I the creator?).

Relationship with father's lineage. Names may express concern over the relationship with either the father or members of the father's lineage. For example: Nnaka (the father is supreme), Nnamuka (my father is supreme), Nnabugwu (the father is the source of one's respect), Enyinnaya (the friend of the father), Nnanna (the father of the father or the father's father reincarnated in the child), Ogbonna (the namesake of the father or the same person reincarnated in both the child and the father).

Relationship with mother's kin. Other names may be used to focus on a relationship with the mother or the mother's kin. For example:

Nnaka (f)	Mother is supreme
Nwọgọ (m)	Belonging to the inlaws
Ogbonne (f)	Namesake of the mother
Ọgọbuike (m)	Inlaws are my source of strength
Ọgọmegbulam (f)	Let my relationship with my inlaws not kill me (used when there is friction in the marriage or with the inlaws)
Ọgọnnaya (f)	Inlaw of the father (the person who reincarnated the child is from the maternal side)

Names Reflecting Expectations

These names focus on the family's expectations and hopes for the child, such as:

Group support. Names may be associated with groups outside the family. They often take the form of an appeal for support and goodwill for the child. For example:

Igbokwe (m)	By the grace of the Igbos
Ikekwe (m)	By the grace of the mates
Igbobuike (m)	The Igbos are the source of strength

Umunnabuike (m)	The agnates are the source of strength
Uwakwe (m)	By the grace of the people
Umunnakwe (m)	If the public permits

The future. Names may be used to express hopes, optimism, and uncertainties about the future. For example:

Anaechi (m)	Who knows tomorrow?
Amanambu (m)	You can't tell from the start
Echidime (f)	Tomorrow is unknown
Echika (m or f)	Tomorrow is supreme
Iruka (f)	The future is supreme
Onyemaechi (m)	Who know tomorrow? (the same as Anaechi)

Names Reflecting Igbo Philosophy of Life

Many names relate to the Igbo's general philosophy of life, which can be seen in names expressing:

Interdependency. The notion of interdependency is of crucial importance to the Igbo. Social names thus may be used to emphasize group action and to remind individuals of the importance of solidarity among groups. For example:

Akabueze (m)	Backing is king; support is supreme
Akabuike (m)	Backing is strength
Azubuike (m)	Backing or help from others is strength
Azuka (m or f)	Backing is supreme
Ibekamike (m)	The agnates are stronger than I
Igwebuike (m)	In multitude is strength
Ikerioha (m)	The group or public is stronger than the individual
Madubuike (m)	Men are the source of other's strengths

Material wealth. Names may reflect the Igbo philosophy that encourages individual effort and material achievements. For example:

Nwaku (f)	The child of wealth
Nwauba (m)	The child of wealth
Uloaku (f)	The house (family) of wealth
Ubaka (m)	Wealth is supreme
Adaku (f)	The daughter of wealth
Akubuike (m)	Wealth is life
Akujindu (m or f)	Wealth sustains life
Akubueze (m)	Wealth is king
Iheaku (f)	Sign of wealth

Human wealth. Names often are given to indicate that human wealth is more important than material wealth. For example:

Nwakaego (f)	The child is more important than money
Nwakaku (f)	The child is more important than wealth
Nwabuaku (f)	The child is wealth

Madukaego (m)	A human being is more precious than money
Nwakanma (m)	The child is better than wealth
Nwadiugwu (m)	A child is a thing of virtue

Authority. Names sometimes refer to the competing claims of the traditional sacred authority and the new secular authority based upon wealth and status. For example:

Nze (m)	Sacred leader
Eze (m)	Secular leader
Ọdunze (m)	Ivory, symbol of the sacredness of Nze
Ṅzeka (m)	Nze is supreme
Ezeka (m)	Eze is supreme
Nzeribe (m)	Nze does not exploit others
Ọdueze (m)	The sceptre or staff of Eze (the chief)
Ádanze (f)	The daughter of Nze
Odueze (f)	The daughter of Eze

Admonishments. Some Igbo names are used as direct personal statements in the form of messages, attacks, warnings, appeals, or answers directed to friends, enemies, rivals, or ill-wishers. For example:

Abaraonye (m)	Whom are you threatening?
Anyika (m)	I am too strong for my enemies
Acholam (m)	Do not provoke me
Egẹọnu (m)	Do not heed people's gossip
Ekwuruibe (m)	Do not speak ill of others
Ekwutọsi (f)	Do not speak ill of others
Emembọlu	If you do (harm) to me I shall seek revenge

Death. Some names even refer to death. These names may be given to children who are born shortly after unexpected or untimely deaths have occurred in the family. For example:

Ọnwuka (m)	Death is supreme
Ọnwuchekwa (m)	Death, please hold on (don't come right now)
Ọnubuiko (m)	Death, I implore you
Ọnwuegbula (m)	Death do not kill
Ọnwuzuruwa (m)	Death is everywhere
Ọnwuasọanya (m)	Death is no respector of persons
Ọnwudiwe (m or f)	Death is wicked, cruel
Ọnwuma (m or f)	Death, may please himself
Ọnwuamaeze (m)	Death has no respect, even for children
Ọnwunyiri (m)	Death is impossible
Ọnwumere (m)	Death is the cause
Ikeriọnwu (m)	No power can overcome death

Names Reflecting Igbo Religious Ideas

Igbo names quite often refer to their religious ideas and views. These may reflect:

Reverence. Names containing the words Chukwu (the supreme God) or Chi (one's personal God) express reverence. For example:

Chukwuma (m)	God knows
Chukwudiebere (m)	God is merciful
Ikechukwu (m)	God's power
Eberechukwu (f)	God's mercy
Chingọzi (f)	God's blessing
Chukwudum (m)	God leads me
Uchechukwu (m)	God's will
Chigbo (m)	Let God arbitrate
Chinyelu (f)	God's gift
Chinyere (m or f)	God's gift
Chịbugo (f)	God is the leader
Chinyereaka (f)	God help me
Tobechi (f)	Praise God

Christian influence. Some Igbo names attest to the influence of Christianity on Igbo society. For example:

Ukaamaka (m or f)	The church is a very good thing
Ukabuisi (m or f)	The church is supreme
Ukazọrọ (m)	The church saved (a particular situation)
Nwauka (f)	The child of the church

Changes Over the Years

Sometimes Igbos have changed their names by accepting an anglicized Christian name when they join a Christian church. In recent years, however, some persons who have been baptized and given Christian names have abandoned their foreign name in favor of a more meaningful Igbo name. When they make this decision, they often publish a name-change announcement in the local newspapers. For a variety of other reasons, they also may establish a new legal name by publishing a notice of their intent in a newspaper and filling out the necessary forms with governmental agencies.

Since the long Igbo names are cumbersome for westerners, Igbo students studying abroad often take one or two elements of their names as official names, thus conforming to the western habit of having first, middle, and last names.

NAMING CEREMONY OF THE KORANKO PEOPLE OF NORTHERN SIERRA LEONE*

The Koranko of northern Sierra Leone are closely related to the Mandingo, Susu, and Yalunka of Guinea who have generally similar naming customs, although there are differences in the details of the naming ceremonies. Among all these ethnic groups all individuals, male and female, acquire at least two names during their lifetime.

The Koranko recognize descent from both the mother and father, but they emphasize patrilineal affiliation because they believe that the male blood is stronger than female blood. The idea of blood as a quantitative substance is important in the Koranko conception of descent. The Korankos say that a person is related by blood to each of his or her grandparents and through them to other kin. They refer to kin of the same and other generations as "my own blood" (in nyelay). This idea of blood relationship is strongly felt by people with the same surname.

Name Giving

Names are usually associated with descent relationships, not with special events as among other ethnic groups in Sierra Leone and elsewhere in West Africa. With some exceptions names for male children are different from those for female children. For example:

Male Names	Meaning	Female Names	Meaning
Fora	In the absence of one of the parents (meaning a child whose mother or father died just before he was born)	Fora	Same as for male
Ferenkeh	The male twin	Ferenmusu	The female twin
Sheku	A child "who appeared" in dreams of other people before he is born (indicating that at birth he should become a religious person)	Cherinor	A religious person
Momorie	Aggressive in search of knowledge	Soondu or Soondukon	The first survivor of a woman who had lost three or more previous children at birth or thereafter
Tamba	Second child	Nimisa	The disappointed

*Written by Momodu Kargbo for the African Studies Program at the University of Illinois.

Male Names	Meaning	Female Names	Meaning
Kerifa	A child who has been "given" to someone for protective reasons	Kulako	For the sake of
Kekura	"New man"	Musukura	"New woman"
Saywa	Happiness	Bendekuma	On top of a farmhouse (a woman who loves farming)

During the first week of life, a child is kept indoors and is not allowed outside the house where he or she is living. The child is nameless and is without social identification. The reason for this is two-fold: first, the child is kept away from evil powers associated with witchcraft that may contaminate his or her life; second, the "blood members" are given time to select a name in accordance with Koranko custom. The Koranko believe that the dead members of the family continue to be concerned with the affairs of the living members. These ancestral spirits are regarded as the moral guardians of the society. Although they inhabit a distinct and vaguely defined world of spirits (lakira), they may be summoned by the living either to intercede with divine beings on behalf of the living or to validate the activities of the living. On the eighth day of life, a Koranko child is named and incorporated into the kin group to which he or she will belong as long as his or her existence is remembered by descendent generations.

The Naming Ceremony

The Koranko word for the naming ceremony is day na bon, which literally means taking the child out from the house, exposing it to the outside world, and making it realize that it is no more inside the womb of its mother where it has been having maximum protection for at least nine months. It also means that for the child, exposure to the outside world is the beginning of "life is a struggle."

Immediately after dawn on the eighth day of a child's life, men and women, representing the four branches of the child's kindred, assemble with most members of the local community in the open courtyard of the child's mother's house.

The ceremony begins when everyone is seated and paying careful attention. A bowl of rice flour and water, topped with white and red kola nuts, is presented by the child's paternal and maternal relatives to signify that the child's parents are prepared to "carry the child" (that is, to nurse and train the child for life). The most senior paternal relative, who is knowledgeable about the history of the family, praises the ancestors and prays. He will speak in Koranko or Arabic, if the family practices the Muslim religion. The child, wrapped in a blanket, is brought from its mother's house by a female relative, who is usually elderly, knowledgeable about Koranko customs, religiously clean, and of good character.

As the child is brought from the house, its senior paternal relative pours a libation of cold clean water at each door of the house, moving from right to left and counter-clockwise. The final libation is poured at the main entrance of the house. After he has poured the libations and recited names of the ancestors, more prayers are offered by other individuals, followed by recitation of ancestral names by paternal and maternal relatives who are supposed to know names of distant relatives who died hundreds of years ago. There are two reasons for pouring libations and reciting ancestral names: one, to summon the ancestral spirits to join the living in performing the ritual, thereby sanctioning the acts of the living; and two, to make the ancestors feel that they are cared for by the living.

After these preliminary ritual acts have been performed, the baby is introduced to the essential elements of the Koranko universe. A woman from the paternal house first sweeps the place where the baby is to be laid in the courtyard. This act cleanses the area and symbolically sweeps away death. The baby, wrapped in a blanket, is now introduced to the people by an older man selected for his good character. The Koranko believe that people who survive to an old age have lived a good life and that if such a person touches a child, he will favorably influence the child's character. As he holds the child, the old man stands up and offers more prayers expressing such Koranko virtues as respect for the elderly and diligence. As he offers these prayers, others present repeat them after him. Next, the old man lays the wrapped baby on the ground and sprinkles it with cold water. This symbolizes that the child is between two worlds, that of divine beings and that of mortal men. The Koranko believe that the child has now been introduced to the four principal elements of life--sky, air, earth, and water.

More libations are poured. Then the rice flour, which was previously given as an offering, is shared by those present, beginning with the senior paternal relatives, then the senior maternal relatives, and followed by other important persons. The baby is taken inside to be dressed and is not present for the remainder of the ceremony.

After everyone has been served rice flour and kola nuts, the most senior paternal relative announces that it is time to give a name to the child. He again recites names of ancestors linked with the child and asks them to permit him to name the child. The child is then named signifying the child's achievement of membership in a particular kinship group. The name the child receives is determined by the child's sex. The child could be named after any prominent member of the family, either living or dead.

To distinguish its name from children having the same name, the mother's first name is added to the child's name. For example, I was named Momorie on the eighth day after birth, but to make my name more distinguishable, I temporarily bore my mother's name Soondu until I grew up into a man. I was called Soondu Momorie. Recently, my first child, a girl, was named Soondu. Her mother is called Edith. Assuming that we were in Korankoland, the child would be commonly called Edith Soondu.

After the child has been named, gifts of money, chickens, clothing, and red and white kola nuts are presented by those attending the naming ceremony. Some of the gifts may be offered in the name of dead persons. While the gifts are being presented, rice and sometimes meat are served to the people and musicians entertain everyone.

The final part of the naming ceremony is introducing the child beyond the community where it was born. A maternal relative takes the child from the house and shows it all the roads that lead to the community. This symbolizes his or her opportunity to travel in search of knowledge, wealth, and human dignity.

THE KOLA NUT IN TRADITIONAL IGBO SOCIETY OF NIGERIA*

The kola tree which produces the kola nuts is widely grown in West Africa. It is found in the forest belt where the annual rainfall is over fifty inches. The tree grows to a height of about ten to fifteen feet and takes about eight to ten years to yield the first crop. The pods containing the nuts grow in clusters at the end of the branches. Each cluster weighs up to twenty pounds. The kola nuts are harvested during the months of December through April. Some trees yield both white and red nuts, the white nuts being twice as valuable as the dark red kola nuts.

The marketability of the kola nut was heightened at the turn of the century by its use as an important ingredient in the production of Coca Cola. For Muslims whose religion forbids the use of alcohol, Coca Cola is a popular beverage.

The kola nut is widely consumed in many parts of West Africa, particularly in the drier regions of the north where drinking water is scarce, as a succulent to quench thirst. Because of its high caffeine content, it is chewed in large quantities by truck drivers traveling long distances, night watchmen on their jobs, and traders on distant business trips in order to keep awake.

Social and Ritual Use of the Kola Nut

Among the Igbos of Nigeria, the breaking of the kola nut and sharing it with someone is regarded as a token of friendship. It is the first thing that is offered to visitors to any Igbo home as a mark of hospitality and as a means of cementing existing friendships and relationships. A successful harvest, a birth or wedding, a religious festival, the installation of a new chief, a traditional or political gathering--all of these and many more are occasions when the kola nut is presented, broken, and shared in common.

*Excerpts from a longer article written by Felix N. Eburuoh for the African Studies Program at the University of Illinois.

During naming ceremonies, the kola nut, okwa (a spicy substance chewed with the kola nut), and plam wine are used in the ritual. Parents and relatives exchange kola nuts as a token of good wishes for the newborn child.

Breaking the Kola Nut

The ritual of breaking the kola nut is associated with bravery. Before men went to war in olden times, an oblation of the kola nut was offered to commend the warrior to the protection of the deities and the gods of war. Because of the kola nut's historical association with men and war, women are not permitted to break it. At an all-women meeting where the kola nut must be broken, a man or boy is usually invited to perform the breaking for the women without the normal ritual.

Traditionally, the ritual of breaking the kola nut takes the following systematic order, each step performed by a different person:

1. The presentation of the kola
2. The blessing of the kola
3. The breaking of the kola
4. The distribution, according to age with the eldest first

In the case of an individual presenting the kola to a friend or visitor, the ritual is quite simple in nature. A formal presentation of the kola nut is made to the visitor, who in turn touches and returns it to the host, who then blesses and breaks it.

SOME INTERNATIONALLY FAMOUS AFRICANS

Name	Country	Biographical Notes
*Chinua Achebe	Nigeria	One of Africa's foremost novelists; his novel, Things Fall Apart, describing the impact of colonialism, has been translated into more than 16 languages.
James Kwegyir Aggrey	Ghana	Pioneer educator; vice-president Achimota School; taught in U.S.A.; many scholarships have been established in his name in Africa and the U.S.A.
*Idi Amin	Uganda	Military dictator; overthrown in 1979; currently in exile in Libya.
Queen Amina	Nigeria	According to Hausa historical tradition, Amina, daughter of a remarkable queen named Barkwa Turunda, reigned during the 16th century for 34 years as Queen of Zaria, a Hausa state in northern Nigeria. During her rule she subdued the neighboring kingdoms of Nupe and Jukun and became famous for building the first city walls around Zaria.
*Nnamdi Azikiwe	Nigeria	Governor General after Nigeria became independent in 1960; 1st president when Nigeria became a republic in 1963, ousted in 1966 military coup.
*Elizabeth Bagaya	Uganda	Princess of Toro; Cambridge educated lawyer; former diplomat and foreign minister, now in exile in England; modeled for Vogue magazine and starred in Hollywood films.
Sir Alhaji Tafawa Balewa	Nigeria	Nigeria's first Prime Minister after independence; was knighted by the British government; killed in 1966 military coup.
*Ahmed Ben Bella	Algeria	First chief of state and president at independence, 1962; imprisoned, 1965.
*Angie Brooks	Liberia	First African woman president and second woman president of United Nations General Assembly.
Amilcar Cabral	Guinea-Bissau	Revolutionary theorist and leader of the independence movement against the Portuguese; assassinated before independence.
*Mary J. Kasindi Camm	Tanzania	Long-time teacher and headmistress of many secondary schools; member of the first parliament after independence, which was known as LEGICO, Legislative Council.

Name	Country	Biographical Notes
*Buchi Emecheta	Nigeria	Novelist now living in London with her children; her work focuses on women (Brideprice, Slave Girl, Joys of Motherhood) and children's stories (Titch the Cat).
*Bessie Head	South Africa	Novelist who writes about the effects of the apartheid system on women (A Question of Power, Maru).
*Annie Jiagge	Ghana	Justice of the High Court of Ghana; drafted UN Declaration on Elimination of Discrimination Against Women, adopted unanimously by the United Nations General Assembly in 1967.
Jomo Kenyatta	Kenya	First president of Kenya at independence, 1963; founding member OAU;** author, Facing Mt. Kenya.
*Gwendoline Konie	Zambia	Former ambassador to both Sweden and the UN; Under-Secretary in the President's office; currently Minister of Tourism; leader for women's rights.
Patrice Lumumba	Zaire	First Prime Minister/head of government at independence, 1960. An international symbol of black liberation, his murder in 1961 has been the subject of many books and plays.
Albert Luthuli	South Africa	Zulu chief; received Nobel Peace Prize for his non-violent attempts to end apartheid in South Africa; died while under "house arrest" by the white government.
*Samora Machel	Mozambique	President; Frelimo liberation movement leader; nicknamed "The Rebel" in mission schools where his education was blocked for refusing to accept the condition that he become a priest; trained as medical assistant.
*Nelson Mandela	South Africa	Liberation leader in South Africa; has been illegally imprisoned over 18 years. His wife, Winnie Mandela, also active in the liberation struggle, has been arrested a number of times.
Tom Mboya	Kenya	Active in independence and labor movements; assassinated in 1969.
*Mobutu Sese Seko	Zaire	President; former journalist and head of army; in 1971 decreed "authenticité"(Africanization policy) mandating changes from European to African names (including a change of his own name, Joseph, to Sese Seko).
*Bibi Titi Mohamed	Tanzania	Leader of the women's movement and the first chair of U.W.T. (Umoja wa Wanawake wa Tanzania), the national women's organization;

Name	Country	Biographical Notes
		was divorced because of her active role in the struggle for independence.
Eduardo Mondlane	Mozambique	Founder and first head of Frelimo, the organization which led the independence movement; assassinated in 1969, before independence.
*Robert Mugabe	Zimbabwe	Independence leader; first Prime Minister and head of government after independence, 1980.
*Julia Mulenga ("Chikamoneka")	Zambia	Know by two nicknames, "Mama Unip" (for the Zambia political party) and Julia "Chikamoneka," she was very active in pre-independence movements. "Chikamoneka," (meaning "it will be seen") was the answer she gave officials questioning her activities. She has been decorated by President Kaunda and sits on the front row at all official gatherings.
Gamal Abdul Nasser	Egypt	First Prime Minister and later President of Egypt when it became a republic (1952); founding member of CAU;** played major role in Egypt's modern development.
Agostinho Neto	Angola	First president/head of government at Angola's independence, 1975; doctor, poet.
*Ngugi wa Thiongo	Kenya	Formerly known by his Christian name, James Ngugi, he is East Africa's foremost novelist; also a playwright and teacher; major works include A Grain of Wheat, Weep Not, Child, The River Between, Petals of Blood.
Kwame Nkrumah	Ghana	First president/head of government at Ghana's independence, 1957; leader of Pan African movement, founding member of OAU;** was overthrown in military coup, 1966; died in exile in Guinea, 1972.
*Julius Nyerere	Tanzania	First president/head of government at independence, 1961; founding member OAU;** initiated "ujamaa" (familyhood/socialism) policy of national development; international liberation leader.
*Grace Ogot	Kenya	Writer; her short stories and novels (The Other Woman) often deal with the gap between the elite and the masses.
Joseph Jenkins Roberts	Liberia	A white Virginian who came with ex-slaves from America and settled the new country of Liberia in 1822; he was the first president.

Name	Country	Biographical Notes
Anwar Sadat	Egypt	Succeeded Nasser as president of Egypt in 1970; awarded Nobel Peace Prize for efforts toward peace in the Middle East; assassinated in October 1981.
*Ousmane Sembene	Senegal	Africa's best-known filmmaker (Mandabi, Black Girl, Xala) and novelist (God's Bits of Wood), his work focuses on socio-political themes.
*Leopold Senghor	Senegal	First president/chief of state at independence, 1960; founding member OAU;** internationally known poet.
Haile Selassie	Ethiopia	Last ruler in Solomonid empire; overthrown in 1974; founding member OAU.**
*Younousse Seye	Senegal	Actress, who has starred in a number of Sembene's films, and artist, who has toured through much of Africa with her one-woman art show.
*Efua Sutherland	Ghana	Pioneer in Ghana's literary and theatre movements; one of Africa's well-known women writers who specializes in children's literature.
Madame Tinubu	Nigeria	19th century woman trader who led a successful opposition to British influence; Tinubu Square in the heart of Lagos is named after her.
William Tubman	Liberia	President of Liberia, 1944-71; founding member, OAU.**

*Living as of May, 1982.

**The OAU, Organization of African Unity, was established May 25, 1963 as a forum for African countries to discuss and propose joint actions on matters related to the African continent. Other founding members include these current heads of government: President Ahmadou Ahidjo, Cameroon; President Felix Houphouët-Boigny, Ivory Coast; President Hastings Kamuzu Banda, Malawi; President Kenneth Kaunda, Zambia; President Ahmed Sekou Toure, Guinea. A mural of the thirty-two original signers is in Africa Hall, the OAU headquarters in Addis Ababa.

FIRST HEADS OF GOVERNMENT AND STATE: "AFRICAN GEORGE WASHINGTONS"

This listing includes, in alphabetical order, all the countries of Africa. With three exceptions--Ethiopia, Liberia, and Egypt--all the names listed here are those of the first heads of government and state after independence from colonial rule. Ethiopia and Liberia were never under colonial rule, but the leaders listed for them, as well as for Egypt, could be considered as "founding members" at particular points in their history. No leader names at all are listed for countries not yet independent: Canary Islands and Reunion are still under colonial rule (Spain and France, respectively); the independence status of Western Sahara and Namibia is still uncertain. The fifth country, South Africa, is theoretically "independent" but the majority of its citizens (the blacks) are treated as aliens, with no representation in the government.

With respect to the rest, because of different systems of government and development, these first leaders after independence cannot be compared exactly with America's first president. To begin with, they had various titles, such as Prime Minister, President, King, or Governor. The single names listed below under "1st Head" indicate persons who held both offices (i.e., head of government and head of state) though their titles sometimes changed later from Prime Minister to President (e.g., Algeria's Ahmed Ben Bella, listed "Prime Minister/President," started out as Prime Minister, later becoming President). Where two names are listed (e.g., as in the case of Angola and Burundi), this indicates a sharing of power by two different leaders; the first listed, head of government; the second, acting as head of state. Powers in the offices have varied.

Most important to remember is that, whether or not all the leaders listed here are internationally known, many of them have the same significance for their own people that George Washington has had for Americans. Their names and/or faces appear today on streets, buildings, money, stamps, and in history books.

Country	Pre-Independence Name	Independence Date	1st Head of Government/ 1st Head of State
ALGERIA	Algeria	July 3, 1962	Ahmed Ben Bella, Prime Min./Pres.
ANGOLA	Angola	Nov. 11, 1975	Antonio Agostinho Neto, Pres. Lope da Nascimento, Prime Min.
BENIN	Dahomey	Aug. 1, 1960	Hubert Maga, Prime Min./Pres.
BOTSWANA	Bechuanaland	Sept. 30, 1966	Seretse Khama, Prime Min./Pres.
BURUNDI	Ruanda-Urundi	July 1, 1962	Andre Muhirwa, Prime Minister King Mwami Mwambutsa
CAMEROON	French Cameroon (later part of British Cameroon)	Oct. 1, 1961	Alhaji Ahmadou Ahidjo, Pres.

Country	Pre-Independence Name	Independence Date	1st Head of Government/ 1st Head of State
CANARY ISLANDS	.....	.....	.....
CAPE VERDE	Cape Verde	July 5, 1975	Pedro Pires, Prime Min. Aristides Pereira, Pres.
CENTRAL AFRICA REPUBLIC	Ubangi-Shari	Aug. 13, 1960	David Dacko, Pres.
CHAD	Chad	Aug. 11, 1960	Francois Tombalbaye, Pres.
COMORO ISLANDS	Comoro Islands	June 6, 1975	Ali Soilih, President
CONGO, REPUBLIC OF	French Congo	Aug. 15, 1960	Abbe Fulbert Youlou, Pres.
DJIBOUTI	Affars & Issas	June 27, 1977	Hassan Gouled Aptidon, Pres.
EGYPT	Egypt	(July 23, 1952 anniversary of revolution which led to founding of republic)	Gen. Mohammed Naguib, Pres. Gamal Abdel Nasser, Prime Min.
EQUATORIAL GUINEA	Spanish Guinea & Fernando Po	Oct. 12, 1968	Francisco Macias Nguema, Pres.
ETHIOPIA	..... (sometimes referred to as "Abyssinia")	.....	Menelik II, Emperor, crowned 1889, restored Solomonid dynasty. Ethiopia's history goes back over 30 centuries)
GABON	Gabon	Aug. 17, 1960	Leon M'ba, President
GAMBIA	Gambia	Feb. 18, 1965	Dawda Kairaba Jawara, Prime Minister/President
GHANA	Gold Coast & British Togoland	Mar. 6, 1957	Kwame Nkrumah, Prime Minister/ President
GUINEA	French Guinea	Oct. 2, 1958	Sekou Toure, President
GUINEA BISSAU	Portuguese Guinea	Sept. 24, 1973	Luis de Almeida Cabral, Pres.
IVORY COAST	Ivory Coast	Aug. 7, 1960	Felix Houphouët-Boigny, Pres.
KENYA	Kenya	Dec. 12, 1963	Jomo Kenyatta, Prime Min./Pres.
LESOTHO	Basutoland	Oct. 4, 1966	King Moshoeshoe II

Country	Pre-Independence Name	Independence Date	1st Head of Government/ 1st Head of State
LIBERIA	.....	July 26, 1847 (Declaration)	Joseph J. Roberts, 1st Pres. of a colony settled by ex-slaves from America
LIBYA	Libya	Dec. 24, 1951	King Idriss I
MADAGASCAR	Madagascar	June 26, 1960	Philibert Tsiranana, Pres.
MALAWI	Nyasaland	July 6, 1964	Hastings Kamuzu Banda, Prime Minister/President
MALI	French Sudan	Sept. 22, 1960	Modibo Keita, President
MAURITANIA	Mauritania	Nov. 28, 1960	Mokhtar Ould Daddah, Pres.
MAURITIUS	Mauritius	March 12, 1968	Sir Seewoosagur Ramgoolam, Prime Minister
MOROCCO	French & Spanish Morocco, Ifni, Tangier Zone	March 2, 1956	King Muhammad V
MOZAMBIQUE	Portuguese East Africa	June 25, 1975	Samora Moises Machel, Pres.
NAMIBIA	(formerly South-west Africa)	.....	.....
NIGER	Niger	Aug. 3, 1960	Hamani Diori, President
NIGERIA	Nigeria (part of British Cameroon added 1961)	Oct. 1, 1960	Sir Alhaji Tafawa Balewa, Prime Minister Dr. Nnamdi Azikiwe, Governor General
REUNION	.....	.....	.....
RWANDA	Ruanda-Urundi	July 1, 1962	Gregoire Kayibanda, Pres.
SAO TOME & PRINCIPE	Sao Tome & Principe	July 12, 1975	Manuel Pinto da Costa, Pres.
SENEGAL	Senegal	Aug. 20, 1960	Leopold Sedar Senghor, Pres.
SEYCHELLES	Seychelles	June 28, 1976	Albert Rene, Prime Minister James R. Mancham, President
SIERRA LEONE	Sierra Leone	April 27, 1961	Sir Milton Margai, Prime Min.

Country	Pre-Independence Name	Independence Date	1st Head of Government 1st Head of State
SOMALIA	British Somaliland & Italian Somaliland	July 1, 1960	Abdan Abdulla Ousman, Pres. Abdirashid Shermarke, Prime Minister
SOUTH AFRICA	Union of South Africa	Dec. 11, 1931	.....
SUDAN	Anglo-Egyptian Sudan	Jan. 1, 1956	Abdallah Khalil, Prime Minister
SWAZILAND	Swaziland	Sept. 6, 1968	Prince Makhosini Dlamini, Prime Minister King Sobhuza II, Head of State
TANZANIA	Tanganyika & Zanzibar	Dec. 9, 1961 (union, 1964)	Julius Nyerere, Prime Minister/ President
TOGO	French Togoland	April 27, 1960	Sylvanus Olympio, President
TUNISIA	Tunisia	March 20, 1956	Habib Bourguiba, President
UGANDA	Uganda	Oct. 9, 1962	Milton Obote, Prime Minister Mutesa II, President
UPPER VOLTA	Upper Volta	Aug. 5, 1960	Maurice Yameogo, President
WESTERN SAHARA	Spanish Sahara	.....	..... (Independent of Spanish rule but still jointly administered by Morocco & Mauritania)
ZAIRE	Belgian Congo	June 30, 1960	Patice Lumumba, Prime Minister Joseph Kasavubu, President
ZAMBIA	Northern Rhodesia	Oct. 24, 1964	Kenneth Kaunda, President
ZIMBABWE	Rhodesia	April 18, 1980	Robert Mugabe, Prime Minister/ President

AFRICAN COUNTRIES, CAPITALS, CURRENT HEADS OF GOVERNMENT, AND OFFICIAL LANGUAGES*

Country	Capital	Current Head of Government	Official Language(s)
ALGERIA	El Djezair	Chadly Benjedid	Arabic (French widely spoken)
ANGOLA	Luanda	Jose Eduardo dos Santos	Portuguese
BENIN (Dahomey)	Porto Novo	Mathieu Kerekou	French
BOTSWANA (Bechuahaland)	Gaborone	Quett Masire	English
BURUNDI (Ruanda-Urundi)	Bujumbura	Jean-Baptiste Bagaza	French
CAMEROON	Yaounde	Ahmadou Ahidjo**	English/French
CANARY ISLANDS		(Spanish control)	Spanish
CAPE VERDE	Praia	Aristides Pereria**	Spanish
CENTRAL AFRICAN REPUBLIC	Bangui	Andre Kolingba	French
CHAD	Ndjamena (Fort Lamy)	Goukouni Oueddi	French
COMORO ISLANDS	Moroni	Ali Soilih**	French
CONGO, REPUBLIC OF (French Congo)	Brazzaville	Denis Sassou Nguesso	French
DJIBOUTI (Affars & Issas)	Djibouti	Hassan Gouled Aptidon**	French
EGYPT	Cairo	Hosni Mubarak	Arabic (English widely spoken)
EQUATORIAL GUINEA (Spanish Guinea)	Malabo (Santa Isabel)	Teodoro Nguema**	Spanish
ETHIOPIA	Addis Ababa	Mengistu Haile Mariam	Amharic

Country	Capital	Current Head of Government	Official Language(s)
GABON	Libreville	Albert Bernard Bongo	French
GAMBIA, THE	Banjul (Bathhurst)	Dawda Jawara	English
GHANA (Gold Coast)	Accra	Jerry Rawlings	English
GUINEA	Conakry	Ahmed Sekou Toure**	French
GUINEA-BISSAU (Portuguese Guinea)	Bissau	Joao B. Vierira ("Nino")	Portuguese
IVORY COAST	Abidjan	Felix Houphouët-Boigny	French
KENYA	Nairobi	Daniel Arap Moi	English/Swahili
LESOTHO (Basutoland)	Maseru	Leabua Jonathan	English
LIBERIA	Monrovia	Samuel Doe	English
LIBYAN AFRICAN PEOPLE'S REPUBLIC (Libya)	Benghazi/ Tripoli	Muammar al-Qaddafi	Arabic
MADAGASCAR	Antananarivo (Tananarive)	Didier Ratsiraka	French
MALAWI (Nyasaland)	Lilongwe	H. Kamuzu Banda**	English
MALI (Soudan)	Bamako	Moussa Traore	French
MAURITANIA	Nouakchott	Mustapha Ould Salek	French
MAURITIUS	Port Louis	Seewoosagur Ramgoolam**	French
MOROCCO	Rabat	King Hassan II	Arabic (French widely spoken)

Country	Capital	Current Head of Government	Official Language(s)
MOZAMBIQUE (Portuguese East Africa)	Maputo (Lourenco Marques)	Samora M. Machel**	Portuguese
NAMIBIA (South West Africa)	Windhoek	(under illegal South African control)	English
NIGER	Niamey	Sayni Kountche	French
NIGERIA	Lagos	Shehu Shagari	English
REUNION	St. Denis	French colony	French
RWANDA (Ruanda-Urundi)	Kigali	Juvenal Habyalimana	French
SAO TOMÉ AND PRINCIPE	Sao Tomé	Manuel Pinto de Costa**	Portuguese
SENEGAL	Dakar	Abdou Diouf	French/English
SEYCHELLES	Victoria	Albert Rene**	English (French widely spoken)
SIERRA LEONE	Freetown	Siaka Probyn Stevens	English
SOMALIA (Somaliland)	Mogadishu	Mohammed Siad Barre	Somali
SOUTH AFRICA	Cape Town/ Pretoria Bloemfontein	Pieter W. Botha	English/Afrikaans
SUDAN	Khartoum	Mohammed Gaafar al-Numeiry	Arabic (English widely spoken)
SWAZILAND	Mbabane	King Sobhuza II**	English
TANZANIA (Tanganyika & Zanzibar)	Dar es Salaam	Julius Nyerere**	English/Swahili
TOGO	Lome	Etienne Eyadema	French
TUNISIA	Tunis	Habib Bourguiba**	Arabic (French (widely spoken)

Country	Capital	Current Head of Government	Official Language(s)
UGANDA	Kampala	Milton Obote**	English
UPPER VOLTA	Ouagadougou	Saye Zerbo	French
WESTERN SAHARA (Spanish Sahara)	El Aaiun	Status uncertain	Spanish
ZAIRE (Belgian Congo)	Kinshasa (Leopoldville)	Mobutu Sese Seko	French
ZAMBIA (Northern Rhodesia)	Lusaka	Kenneth Kaunda**	English
ZIMBABWE (Rhodesia)	Harare	Robert Mugabe**	English

*As of May 1982. Former/colonial names are in parentheses.

**Independence leader, first head of government and still in power as of May 1982.

ORIGINS OF SOME AFRICAN COUNTRY NAMES*

ALGERIA cam from Al Jazair, Arabic for "island."

ANGOLA came from the Portuguese corruption of ngola. The Ngola people were descendants of the fourteenth century kingdom of Ndongo, which was founded by Chief Ngola-a-Nzinga. Ngola was also the title for the rulers of Ndongo. One of them was the famous Queen Nzinga.

BENIN (Dahomey) was named for the powerful West African kingdom of Benin, which flourished from the fourteenth to seventeenth centuries.

BOTSWANA (Bechuanaland) was named for the dominant ethnic group, the Tswana.

CENTRAL AFRICAN REPUBLIC (Ubangi-Shari) was originally named by French colonialists for its two main rivers, the Ubangi and the Shari.

CHAD was named for Lake Chad.

CONGO (French Congo) was the name associated with the dominant group, the Bakongo, and the fifteenth century kingdom of Kongo. (See "Place Names in Zaire," pp. 96-97.)

CAMEROON was derived from the river, Rio dos Cameroes. Cameroes is the Portuguese word for shrimp. The name was given in 1472 by the Portuguese explorer, Fernando Po, to the river where he saw an impressive quantity of what he thought were shrimp (they were actually crayfish).

COMORO ISLANDS came from the Arabic Jazair el Kamar, meaning "Islands of the Full Moon." The islands were under Arab rule until the nineteenth century.

EGYPT has had this name for over 6000 years, except for a brief period, 1958-1970, when it was known as the United Arab Republic.

ETHIOPIA came from the Greek word aithiops, meaning "land of the burnt faces," which was used in classical times to describe dark-skinned people living south of Egypt.

GABON came from the Portuguese word gabao, meaning "hooded cloak." It was given this name because of the shape of the estuary.

GAMBIA was named for the river Gambia.

GHANA (Gold Coast) was named for the old kingdom of Ghana, which flourished from the eighth century onwards in the area of modern Mauritania and Mali. Its former name, Gold Coast, came from the gold trade.

IVORY COAST got its name from the active ivory trade begun by French

* The current name is in capitals, its former name in parentheses.

merchants in this area during the seventeenth century. The French name is Cote d'Ivoire.

KENYA was named for the snow-topped Mount Kenya, which comes from the Kikuyu word kere-nyanga, meaning "mountains of whiteness."

LESOTHO (Basutoland) was named for the Sotho people, the dominant ethnic group.

LIBERIA comes from the Latin word liber, meaning "free." This name was given by Ralph Randolf Gurley, one of two white Americans who helped establish in 1822 a settlement of freed slaves from America.

LIBYA (Libyan Arab Republic) came from the Libyco-Berber people, who were described by the Greek historian, Herodotus, in the fifth century B.C.

MADAGASCAR (Malagasy Republic) has been explained by some as a Portuguese corruption of the Arab name, Makdachou, first used by Marco Polo when he mistook Mogadishu on the Somalia coast for a large island.

MALAWI (Nyasaland) was named for the main group of people, the Malawi or Maravi, and the sixteenth century kingdom of Malawi.

MALI was named for the Mandingo Empire of the old kingdom of Mali, which stretched from the Atlantic coast to the Air Mountains in Niger from the thirteenth to sixteenth centuries.

MAURITANIA came from the dominant population, the Moors (Maurs).

MAURITIUS was named by the Dutch after Prince Maurice of Nassau, who colonized it in the late sixteenth century.

MOROCCO came from Marrakesh, the city named by the Almoravids, a puritan Muslim sect powerful in this area during the eleventh century.

MOZAMBIQUE was named for the island of Mozambique.

NAMIBIA (Southwest Africa) was possibly derived from the Nama people, one of the earliest groups to inhabit the area.

NIGER was named for the Niger River which got its name from nigr, an African word meaning "great river."

NIGERIA came from the Niger River ("Niger-area"). (See further details in "Place Names in Nigeria," pp. 98-99.)

REUNION is a tiny island, which is now an "overseas department" of France. It has had at least seven different names given by various foreign "discoverers," among them: Diva Morgabin, Santa Apollonia, Ile de Bourbon, Ile Bonaparte, Bourbon Island, and La Reunion.

SENEGAL was named for the Senegal River.

SEYCHELLES is a group of ninety-two islands named by Vicomte Moreau de

Séchelles, controller-general of finance during the reign of King Louis XV of France.

SIERRA LEONE came from the Portuguese words for "lion mountain," conferred in 1461 by the Portuguese explorer, Pedro de Ccintra, when he was impressed by the special beauty of the mountains of the southeast. Some suggest he compared their shape to a lion.

SOMALIA was named for the Somali, nomadic communities occupying this area in the tenth century.

SOUTH AFRICA (Union of South Africa) is the name selected by the present all-white government. Since less than 20% of the population is white, the name will no doubt change if and when there is a government representing the majority population. Azania, meaning "land of the black people," is a name already in use by the Pan African Congress (liberation movement) and by others.

SUDAN (Egyptian Sudan) came from the name Bilad-al-Sudan, or "land of the black peoples," originally applied by the Arabs to the fertile lands in the southern edge of the Sahara desert, especially on the western side (including the old Sudanese states of Ghana, Kanem-Bornu, Mali, Hausaland, and Songhai). The ancient history of modern Sudan revolves around the Pharaohs of Egypt and the Nubian people in central Sudan, partly touching the east coast.

SWAZILAND was named for Mswati I, the first king.

TANZANIA came from a contraction of Tanganyika and Zanzibar, which merged into the independent republic of Tanzania in 1964. One explanation of the name Tanganyika is that it came from the Swahili word changanyika, meaning "mixture," which refers to the fact that various peoples of the area were coming together as a unit or country for the first time. Zanzibar means "land of the black people." It is from the same derivation as Azania (see notes on South Africa, above).

UGANDA was named for the Baganda, one of the dominant peoples in the area, and for the old kingdom of Buganda.

UPPER VOLTA was named for the Volta River. Mare aux Hippos, or "Pond of the Hippos," was an old name applied to this area.

ZAIRE (Belgian Congo) came from the Portuguese corruption of nzadi, the African word for the main river (Zaire/Congo) which flows through this country and neighboring Republic of Congo. (See further details in "Place Names in Zaire," pp. 96-97.)

ZAMBIA (Northern Rhodesia) was named for the Zambezi River.

ZIMBABWE (Rhodesia) came from the Shona word dzimbabwe, meaning "king's place" and/or "stone dwellings," which refer to the stone ruins of an African kingdom in the country's ancient past. The former name, Rhodesia, was imposed by the British colonizer, Cecil Rhodes.

PLACE NAMES IN ZAIRE

Origin of the Country Name

Even since independence in June, 1960 this country has undergone several name changes. It has been known as the Congo Republic, Congo-Kinshasa, and Democratic Republic of Congo. The present name, Zaire, was announced by President Mobutu in 1971, along with the "authenticité" ("authenticity") movement involving general name changing. Ironically, however, the new name was actually a Portuguese corruption of an African word, nzadi, meaning "big water." Nzadi was what the Portuguese heard the local people calling the great river on the central west coast of Africa, stumbled upon by Diego Cao in 1482 while he was searching for the Nile. As in the case of many other foreign name changes, the Portuguese changed "nzadi" to "zaire" because it was more compatible with their own language.

The river itself later became known as Congo, associated with the old Kingdom of Kongo (dating back to the mid-fourteenth century), whose descendants--the Bakongo--are now scattered in modern Zaire, the Republic of Congo, and Angola. Today the same river is known in Zaire as the Zaire River and on the Republic of Congo side as the Congo. Kinshasa and Brazzaville, capitals of the two countries, face each other directly across the river, and so at this point the river changes names halfway across!

Important Place Names in Zaire*

Kinshasa (Leopoldville) is the capital of Zaire. This city is situated on the left bank of a great widening of the river referred to by foreigners as "The Pool." When the British/American journalist and explorer, Henry Morton Stanley, arrived there in March 1877, representing King Leopold II of Belgium, he met with local rulers, including the king of Kinshasa. For some years Stanley's claim to Kinshasa, on behalf of Leopold, was disputed by counterclaims made by Savorgnan de Brazza for France. It was eventually settled in 1884, Kinshasa on the left side of "The Pool" remaining in Leopold's territory, and Brazzaville (for de Brazza) on the right side under French rule. "The Pool" was known as Stanley's Pool during the colonial period; it is now called Malebo Pool.

Mont Ngaliema (Mont Stanley) is a hill overlooking Kinshasa, renamed for a famous Zairian chief, one of those who met with Stanley in 1877. A statue of Stanley overlooking the city was replaced by one of Ngaliema.

Kisangani (Stanleyville) is a town on the river in the northeast part of the country. The University of Kisangani is located here.

Boyoma Falls (Stanley Falls) is the famous river falls near Kisangani.

Lubumbashi (Elisabethville) is a town in the Shaba region. It should be noted that in some sources on African names (including some listed in this manual) this name is sometimes erroneously spelled Lumumbashi, with claims made that it was renamed for the Congo martyr, Patrice Lumumba. This is not true.

*Former names, associated with the colonial era, are in parentheses. Most of the present names are the original ones used by Africans.

Kananga (Luluabourg) is the capital of the Western Kasai region. The colonial name means "town of the Lulua." The Belgians gave the name Lulua to the people they found in this area, even though they were actually members of the Luba Kasai group.

Bukavu (Costermansville) is a town (also a lake) in eastern Zaire. Colonial administrators complained that the "natives" did not even try to pronounce "Costermansville" but kept saying "Bukavu."

Boma was derived from the Swahili word boma, meaning "government station." This port on the Zaire estuary was the capital of the Congo Free State, the personal possession of King Leopold II from 1885 to 1908 when it became a Belgian colony.

Matadi is an old river port, just beyond Boma. The name Matadi, meaning "rocks," was conferred because of the rocky terrain of this area. The white man's ability to break up the rocks with his machines earned him the title "Bula matadi" or "breaker of rocks." "Bula matadi" became the name for the colonial administrators and is used today for African governmental officials.

Banana is a small town at the mouth of the river, the first land sighted by ships coming in from the sea. During the Second World War, it was the subject of a popular song, "Banana." African soldiers sang it in celebration of their return home after fighting overseas for their colonial masters, the Belgians.

Places of Interest In and Around Kinshasa

Kasongo-Lunde is the name of both a ford and a street in Kinshasa. It was named after one of the important Lunda kings of the 1600s.

Boulevard 30 Juin, a street in Kinshasa, was named for Zaire's independence on June 30, 1960.

Avenue Lumumba in Kinshasa was named for Patrice Lumumba, the first prime minister, who was martyred in 1961.

Avenue Kasavubu in Kinshasa was named for Joseph Kasavubu, the first president, who shared some governmental powers with Lumumba.

Avenue du Dr. Carlson in Kinshasa was named for Paul Carlson, an American missionary doctor who was murdered in the 1964 anti-government rebellion in Stanleyville (now Kisangani).

Avenue Republique du Tchad in Kinshasa was named for the Republic of Chad.

Avenue Republique de l'Ouganda in Kinshasa was named for the country of Uganda.

Nkamba Jerusalem, several hundred miles from Kinshasa, is a religious center for the Kimbanguist Church, an indigenous African Christian Church named for Simon Kimbangu, who died in prison at the hands of Belgian administrators. The church has several million members in Zaire and has spread to other countries.

For additional plaee names in Zaire, see "Changes in African Place Names That May Not Be on Your Map."

PLACE NAMES IN NIGERIA

Origin of the Country Name

Nigeria and the neighboring country, Niger, both got their names from the Niger River (nigr, meaning "great river") which flows through them. The name Nigeria (coming from "Niger-area") was suggested by Lady Flora Lugard, wife of one of the British colonial administrators (Sir Frederick Lugard). This was chosen in preference to some others that had been considered, such as Niger Sudan, Negrita, and Goldesia (in honor of Sir George Taubman Goldie, a British merchant who came there in 1899).

Important Place Names in Nigeria

Benin is the name of a city, a state, a university, and also the neighboring country (formerly Dahomey). The name refers to one of the most powerful old states in West Africa (fourteenth to seventeenth centuries), which was the source of some of the world's great art.

Zaria is a town in the north, named for the runaway wife of the chief who founded the city in the sixteenth century.

Queen Amina College is a secondary school in Zaria, named after a famous queen who supposedly built the first city wall of Zaria. Amina was the elder sister of the woman for whom the city was named (Zaria).

Ahmadu Bello University in Zaria and Ahmadu Bello Road in Lagos were named for Sir Ahmadu Bello, a descendant of Usman dan Fodio (noted Muslim scholar). He was killed in the January 1966 military coup.

Tinubu Square in Lagos is a fountain and roundabout in the center of Nigeria's capital. It was named after an important nineteenth century woman trader, a special heroine of the Egba people, because of her successful opposition to British influence. Madam Tinubu's tombstone is on view at nearby Breadfruit Street.

Herbert Macauley Street in Lagos was named for Herbert Macaulay (an African with a foreign name), who was one of Nigeria's foremost educators. Several schools are also named for him.

Murtala Muhammed International Airport outside Lagos was named for General Murtala Muhammed, former head of the military government in Nigeria who was assassinated in 1976.

Nnamdi Azikiwe Street is the main street in central Lagos. It was named for the first president when Nigeria became a republic in 1963.

Tafawa Balewa Square in Lagos is a recently reconstructed main square and shopping center. It was named for the first prime minister, Sir Abubakar Tafawa Balewa, who was killed in a coup attempt in 1966.

Five Cowries Creek in Lagos derived its name from cowry shells, which for many years were used for money here and in other parts of Africa.

Victoria Island and Queen's Drive in Lagos were named for Queen Victoria and other British monarchies.

Child Avenue in Lagos is named in honor of children. Nigeria celebrates Children's Day in May.

Liverpool Road and Maryland are both places in Lagos named for places in England.

Ibadan, the largest city in Nigeria, was originally called Eba-Odun, meaning "by the field," because of its location in between forest and savannah.

Ife is a town which is the traditional religious center of the Yoruba. It is called the "cradle of the Yoruba." It has among its many historic sites the Oranyan staff, an eighteen-foot carved pillar, the walking stick of the legendary founder of the Yoruba people. Some say the first human beings lived there.

Osun is the name of a shrine and a river which flows through Oshogbo, a town near Ife. They were named for a Yoruba deity, Osun, goddess of the childless woman.

Ilorin is another western Nigerian town. Two explanations are given for the origin of the city's name: 1) Illo Iroin, "sharpening of iron," because of stones in the town which were used to sharpen iron instruments; 2) Ilu Erin, "town of the elephant," after the profession of the founder, Ojo Ise Kuse, who was a hunter.

Kaduna, a city in northern Nigeria, literally means "place of the crocodiles."

Lugard Hall in Kaduna was named for Sir Frederick Lugard, first governor (British) of the Northern District of Nigeria before the amalgamation of north and south Nigeria.

Sapele, a town in Bendel State, is the center for Nigeria's timber industry. The town takes its name from sapele wood.

Calabar is a town in Cross River State. The original African name, Kalaba, was anglicized by the British colonialists.

Rivers State is one of Nigeria's nineteen states. It is situated in the delta of the Niger River.

Aggrey Road in Port Harcourt is named for Kwegyir Aggrey, the Ghanaian educator.

Oasis Guest House, Caban Bamboo, Hotel de Comfort, African City Guest House, Sunfresh Guest House, Palm Royal Motel, Hamdala Hotel, Eko Hotel, and Ikoyi Hotel are all the names of motels and hotels in various cities and towns in Nigeria.

CHANGES IN AFRICAN PLACE NAMES THAT MAY NOT BE ON YOUR MAP

	Old Name	New Name
Countries		
	Affars and Issas	Djibouti
	Libya	Libyan African People's Republic
	Portuguese Guinea	Guinea Bissau
	Rhodesia	Zimbabwe
	Southwest Africa	Namibia
	Spanish Sahara	Western Sahara
Cities, Rivers, Lakes, Islands and Other Places		
Algeria:	Algiers	El Djezair
Angola:	Bandeira	Lubango
	Carmona	Uige
	Nova Lisboa	Huambo
	Pereira de Eca	Ngiva
	Salazar	Dalatambo
	Serpa Pinto	Memongue
Chad:	Fort Archambault	Sarh
	Fort Lamy	Ndjamena
Congo:	Brazzaville	N'Tamo
Equatorial Guinea:	Concepcion	Ri Aba
	Fernando Poo	Nguema Byogo
	Punta Fernando	Punta del Unidad Africano
	Rio Benito	Rio Mbini
	San Carlos	Luba
	San Fernando	Ela Nguema
	Santa Isabel	Malabo
Kenya:	Lake Rudolph	Lake Turkana
Madagascar:	Tananarive	Antananarivo
Mozambique:	Lourenco Marques	Maputo
Uganda:	Lake Albert	Lake Mobutu Sese Seko
	Lake Idi Amin Dada	Lake Edward (second change)
	Murchison Falls	Kabarega Falls
	Queen Elizabeth National Park	Ruwenzori National Park
Zaire:	Coquilhatville	Mbandaka
	Elisabethville	Lubumbashi
	Leopoldville	Kinshasa
	Luluabourg	Kananga
	Port Franqui	Ilebo
	Stanley Pool	Malebo Pool
	Stanleyville	Kisangani
Zimbabwe:	Salisbury	Harare
	Fort Victoria	Nyanda
	Umtali	Mutare

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